

A CENTURY OF  
MISSIONS

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OF THE

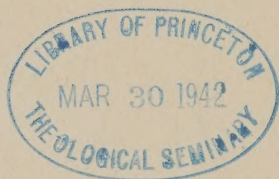
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AFRICAN METHODIST  
EPISCOPAL CHURCH

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1840 - 1940

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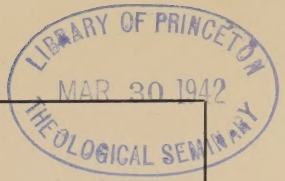
A century of missions of the  
African Methodist Episcopal











A Century of Missions  
of the  
African Methodist Episcopal  
Church

1840 — 1940

by  
✓

L. L. BERRY

Secretary-Treasurer of the Missionary Department

NEW YORK

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The Missionary Department of the A.M.E. Church

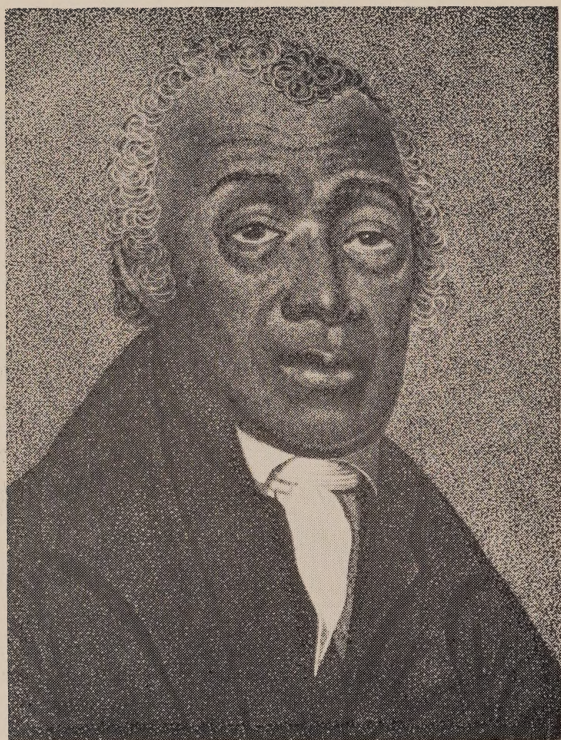
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## DEDICATED

to

*The memory of the loyal and faithful members of African Methodism, from Richard Allen, our renowned Founder, to the least of our communion, including the women and men whose passing was unmourned and whose praises were unsung.*





BISHOP RICHARD ALLEN

Founder of the African Methodist  
Episcopal Church

# Foreword

CHARLES H. WESLEY  
*Dean of the Graduate School,  
Howard University  
Washington, D. C.*

The publication of a survey of the missionary work of the African Methodist Episcopal Church at this period in our history has significance and value for the loyal contemporary membership of the Church. Dr. L. L. Berry, our efficient Secretary of Missions, his co-workers and the Board of Missions are to be congratulated upon their vision and labor in bringing this descriptive study into its present form. For too long a period we have neglected to chronicle and dramatize our glorious past and its heritage.

It is a well recognized fact that nothing in the present is intelligible apart from its past, whether it is religion, education, literature, tradition or institutional life. The roots of many of the great issues at present before the world lie deep in the past. The average person is prone to undervalue these lessons of history. It is necessary that there should be a wide and comprehensive reading of the past if there is to be an adequate solution of the problems of the present and a sympathetic cooperation with the leadership having direct concern with those problems. It is not at all strange, therefore, that no subject touches so deeply the mainsprings of human interest as history.

If we would understand with thorough-going reality the missionary program of the African Methodist Episcopal Church today, we must learn how this program has developed, how its past problems have been met and how it has become what it is today. There are the individual heroes and heroines and the organizational milestones along the historic pathway which must be seen and understood if their work is to be appreciated and present situations comprehended. There are the battles, the victories, the defeats, the triumphs, which the Elders would tell to Youth. No nation, people, organiza-



tion or group can afford to ignore the lesson of history. For a new generation can light and relight its own enthusiasms and motives at the altars of the pioneering fathers and the sacrificing mothers of other days. Viewing the significant milestones in the past with its gains and its losses, the rising generation should be able to plot its course with greater precision and direct its energies more completely towards the newer goals demanded by the changing times.

It is significant that one hundred and twenty years ago, the first individual step in missionary activity was undertaken by a founder and a representative of the African Methodist Episcopal Church, when Rev. Daniel Coker left the United States in 1821 for West Africa with the first group of persons sent out by the American Colonization Society. There is no record of the Establishment of an African Methodist Episcopal Church by Rev. Coker in Africa, but his inspiration in this great work seems to have come either directly or indirectly through this Church. His idea was not a new one. For the cause of Africa had made a continuous appeal also to Richard Allen and his followers. Had they not first called themselves the Free African Society? And was not their Bethel known as "The African Methodist Episcopal Church called Bethel Church?" Allen himself had led the way towards the expansion of his church by extending his own immediate work from Pennsylvania into other American states nearby. From this period and the days of Daniel Coker to the present day, the redemption of Africa and Africa's people scattered in other parts of the world has seemed to be a supreme and ultimate purpose of our leadership. The prophecy of the Old Testament that Ethiopia should stretch forth her hands unto God appeared to them to be not a challenge to a particular political state but a challenge to the darker peoples to help to bring on the day of the awakening of the black, brown and yellow peoples who are descendants of Africa.

Another scene takes us to the opening session of the Baltimore Conference of 1827, which assembled on April 28. At this Conference, Rev. Scipio Beanes requested that he should be sent as a missionary to Haiti. As soon as the statement by Rev. Beanes had been made, a committee consisting of Rev. Morris Brown, Rev. Jacob Matthews and Rev. William Cornish was appointed to examine the applicant and report upon his fitness for the service which he sought to render. The report of the committee was a favorable one, and it was agreed that the candidate should be ordained as deacon and elder



and sent to Haiti. This was the first time an appointment to a foreign field was made just as if it were a local appointment. This was the active beginning of the direct foreign missionary work of the African Methodist Episcopal Church.

The names of these two pioneers in extension, Rev. Daniel Coker who sailed for West Africa in 1821 and Rev. Scipio Beanes who sailed for Haiti in 1827 were associated with the beginnings of our missionary activities. Both of these men gave up their lives in the foreign missionary cause, each in the respective field in which he had chosen to serve, Rev. Coker in Africa and Rev. Beanes in Haiti. They were our first missionary martyrs. Of such is the seed of the Church!

There is further significance in the historical fact that one hundred years ago, the first steps were taken to organize the mission work of the African Methodist Episcopal Church. This year marks, therefore, our missionary centenary. In 1840 William Paul Quinn was commissioned by the General Conference as our first General Missionary. In August, 1841, a Convention meeting at Hartford, Connecticut, proposed the establishment of a society for missionary purposes. When the Baltimore Conference assembled on April 23, 1842, a petition from this Convention, calling for the organization of the "African and Foreign Home Missionary Society" was received; and the Conference voted that the preachers on their circuits and stations should devote attention to the promotion of the work of this society. While no permanently tangible results followed this action, it marks a significant milestone in the development of the organized missionary idea in the African Methodist Episcopal Church. By the period of the meeting of the General Conference of 1844, this movement had gathered such momentum that definite action could not be delayed. The Parent Home and Foreign Missionary Society was organized as the central agency for the conduct of missions. Having firmly established the Church and made permanent foundations for it, the fathers were looking eagerly for new fields to conquer in the name of the Church.

This vision was seen by Bishop Willis Nazrey, who, in addressing the New York Conference in 1852 described his extensive travels and stated:

*"It has more plainly and fully set before me the duty of the A.M.E. Church to assist in sending the Gospel to the heathen, who are out of the limits of civilization and Christianity. We have, as an Episcopal*

*Church, as much right to look after perishing Africa, the West India Islands, Santo Domingo and others - and all those who are not Christianized - as any other Christian Church upon the face of the Globe."*

Bishop Daniel A. Payne with practical acumen criticized this view not because the duty to perform this work was not clear but because this duty involved an ability which the Church did not have. Said he:

*"The zeal of the zealous bishop out ran his knowledge of the cost and difficulties of establishing missions in foreign lands. Even the planting of a foreign mission necessitates an outlay that our Connection was not altogether prepared to meet in 1889, still less in a position to meet it in 1853."*

These two views still clash in the Church today - the vision to do and the ability to perform the duty.

The Quadrennial Address to the General Conference of 1856 by Bishops William Paul Quinn, Willis Nazrey and Daniel A. Payne faced other problems just as realistically and delineated the major obstacles then in the missionary program:

*"The cause of missions demand our serious and careful consideration. But whether we are able to cultivate the foreign as well as the home field is a grave and important question. Some think we ought to cultivate both. One thing, however, is certain, for it is a fact of history that we have made two attempts to occupy foreign fields, but have never maintained ourselves in them. More than thirty years ago, in Africa and Haiti, we unfurled the bloodstained banner of the cross. Did many rally beneath it? If so, where are they now? If there were fruits to the labors of those venerable pioneers, one of whom now sits in our midst, whose gray hairs are now an ornament to this imposing assembly, where are those fruits? Do others enjoy them? Then the cause is a subject that challenges the inquiry of your august body. Twelve years ago we established a parent missionary society, and formed several auxiliaries to collect funds for missionary purposes, but their existence was like the flying cloud. O, that the Head of the Church would awaken in our hearts a deep, lively and abiding interest in the cause of missions."*

Echoes of these sentiments and views are still active in the Church today.

With the outbreak of the Civil War, activities became more practical and contacts more direct with mission fields, so that results were more evident. In 1863, the Southern areas formerly slave states were opened to our missionaries and Rev. J. D. S. Hall, James Lynch and A. W. Wayman led the way in search of their brethren. Another milestone in the onward march of missions was the provision by the

General Conference of 1864 for a General Board of Missions and a Missionary Secretary, to which office, Rev. John M. Brown was elected as the first incumbent.

Highlighting the foreign work with the passing decades are the names of the Rev. Mr. Flegler who in 1878 conducted a congregation of thirty members to West Africa, where they established the first continuous African Methodist congregation; Bishop H. M. Turner, great missionary leader of this period, whose episcopal assignment to Africa was the inevitable result of his initial efforts in West Africa; Bishop H. B. Parks and Bishop J. S. Flipper who represented the A.M.E. Church in planning and accepting the separated Wesleyan Church of South Africa; Rev. Charles W. Mossell and Mrs. Mossell, pioneer missionaries to Haiti; Mrs. Sarah E. Tanner and Mrs. Fannie J. Coppin, organizers of the work of women in the missionary fields; Bishops L. J. Coppin and J. Albert Johnson, who devoted years of sacrifice to the South African field; and the names of others who have passed into the Great Beyond and are unnamed and unsung, together with the list of heroes and heroines who are still with us today, and whose work we know from their own lips and pens. One should not be unmindful of the organization of the Women's Parent Mite Missionary Society, and auxiliary to the parent body, in 1874 and the Women's Home and Foreign Missionary Society in 1896. These societies mark the organized beginnings of a remarkable work by the women of the African Methodist Episcopal Church, whose missionary zeal is still one of the significant beacon-lights in our work. Associated with these organizations and with the annual conferences are thousands of names of those who are rallying cries for those of us who live today and can see that we too are surrounded by so great a cloud of witnesses. The work which has been done is remarkable. The work remaining to be done is stupendous.

The words of Bishop Coppin to the General Conference of 1904 are as true today:

*"Unless the Church is prepared to meet these conditions, the sooner we withdraw from the field, the less will be our humiliation. But if we are equal to the task divinely committed to us, an abundant harvest will reward our efforts."*

This challenge through the years still faces us!

In the story whose pages follow this statement, Dr. Berry



and his associates give us a detailed picture, evoking cause for pride on the one hand and regret on the other. We can be proud that outstanding men and women of the African Methodist Episcopal Church have made this record and that a great Church has supplied the personnel, the spiritual power and the money with which this work has been conducted. A pang of regret may arise in the mind and spirit of those who think that more could have been accomplished if there had been more cooperative endeavor. The renewed interest of the present and the leadership now being given this work may presage the dawn of a new day, the rosy gleams of those appearing may be seen in spite of the clouds of war and the continuing inhumanity of man to man.

Having read the following pages, we should be able to gather courage and faith for the days ahead, for if they of other days could do so much on so little, what more should we of larger intelligence, more capable leadership and increased resources be able to accomplish? As a handbook and study guide for local missionary addresses, it will be of immediate service. To all African Methodists, who need to be made intelligent about the achievements of their leaders and the work of missions, this book will be informative. As all of us face the future, let us prepare for the new challenge of Peace, when the darker peoples, along with other peoples, are left helpless, bleeding and torn and will need the ministrations which can be offered by a great Church, dedicated to the principle of "God our Father, Christ our Redeemer, Man our Brother."

*"Thus pass away the men of might,  
Whose noiseless footprints stamp the age,  
Their thoughts that fill the earth with light  
Still glow and blazen on memories' page."*

## ACKNOWLEDGMENTS

The Missionary Department of the African Methodist Episcopal Church is grateful for the spirit of cooperation and interest exhibited by the busy men and women in the missionary field during the writing of this history of missions.

We wish to thank in a special way for their splendid contributions Bishop R. R. Wright, Jr., D.D., PhD., President of the Missionary Board of the African Methodist Episcopal Church; Rev. Mark A. Dawber, M.A., D.D., Executive Secretary of the Home Missions Council of North America; Rev. Emory Ross, A.B., D.D., Executive Secretary of the Foreign Missions Conference of North America; Rev. Charles H. Wesley, D.D., PhD., Head of the Department of History and Dean of the Graduate School of Howard University, Washington, D. C.; Dr. A. J. White, M.A., PhD., Wilberforce University, Ohio; and all the Bishops of the African Methodist Episcopal Church;

Also, Dr. Leonidas H. Berry, B.S., M.A., M.D., Member of the Medical Staff of Provident Hospital, Chicago, Ill.; Rev. H. T. Medford, D.D., Secretary of the Department of Foreign Missions of the African Methodist Episcopal Zion Church; Rev. J. H. Jackson, D.D., Secretary of the Foreign Mission Board of the National Baptist Convention; Rev. Wendell C. Somerville, D.D., Secretary of the Lott Carey Baptist Foreign Mission Convention; Rev. P. Van Putten, D.D., Presiding Elder, Port-au-Prince, Haiti; Rev. W. H. Mayhew, D.D., Presiding Elder, Port of Spain, Trinidad; Rev. D. P. Talbot, D.D., Presiding Elder, Georgetown, British Guiana, South America; Rev. T. H. Henderson, D.D., Presiding Elder, Ontario, Canada; Mrs. Emma S. Ransom, B.A., Treasurer of the Parent Mite Missionary Society of the A.M.E. Church; Rev. J. P. Q. Wallace, D.D., Presiding Elder of the Indiana Conference; Mr. Walter F. Walker, B.A., Liberian Consul-General, New York City; and Miss Valleta Harper, M.A., of the Missionary Department Staff for her part of the research work and compiling.





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## INTRODUCTION

### THE MEANING OF MISSIONS

*By Bishop R. R. Wright, Jr., Ph. D., LL. D.*

*President of the Missionary Board of the A.M.E. Church*

By the term "Mission" is meant "a sending". It is derived from the Latin word "Mitto"—"I send," whose past participle is "Missus", meaning "someone sent". A mission is any definite object upon which anyone is sent. The term "Mission", therefore, makes necessary four things: (1) There must be a person who sends, let us say a "sender". (2) There must be someone whom the sender sends, that is, "the one sent". (3) There must be someone to whom he is sent. (4) There must be a purpose for which he is sent, that is, the object to be accomplished.

By Christian Missions, therefore, is meant the "sendings" for Christian purposes. The first person in Christian Missions is Jesus Christ, the sender. The second is the Christian man or woman who is sent, whom we call the missionary. The third is the person who knows not Christ, to whom the Christian is sent; and the fourth thing is that the purpose is to give the Gospel to the non-Christian that he may hear it, learn it, and practice it.

When Jesus was about to leave His disciples, He uttered the immortal words: "Go ye into all the world and preach the gospel, teaching all nations and baptizing them in the name of the Father, and the Son, and the Holy Ghost." St. Luke in the Acts of the Apostles quotes Jesus as saying, "And ye shall be my witnesses both in Jerusalem and Judea and in the uttermost parts of the world."

The disciples of Jesus who heard these words took him literally. St. Luke described how they went up into the upper room, tarried there ten days praying earnestly, being of one accord, and waiting for a message from Him who had departed from them. On the tenth day there came a mighty experience such as they had never had before, giving them new spiritual life and power. The experience was an outpouring of the Holy Spirit upon them. Under the influence of this Spirit they were transformed from a group of timid, untrained, fearful men into a powerful, courageous, and convincing group of Christian missionaries. Peter, who had always been vacillating, preached the famous Pentecostal sermon and thousands of men and women were converted. People went about singing the praises of

God and testifying to the resurrection of Jesus in every tongue and among every nation.

The disciples began to preach in Jerusalem as Jesus had said, and in Judea, and gradually they scattered to various parts of the world. The tradition is that Peter went as far as Rome, and other disciples preached in other places. Many suffered martyrdom rather than turn away from the mission on which they were sent by their Master—to take His Gospel to the uttermost parts of the world.

Following Peter and the disciples who were bodily companions of Jesus came Paul who had the vision not only to send the church into the uttermost parts of the world where the people of his Jewish nation were, but to include all nationalities and to take the gospel to the Gentiles as well as to the Jews. His journeys are well known. He went up to Antioch where he preached and he was set apart by the Holy Spirit to take the gospel to other parts of the world. He went all through Asia Minor on the first missionary journey, visiting Iconium, Lystra, and Derbe. On his second missionary journey he felt the call to spread the gospel into Europe and crossed over from Troas in Macedonia to Phillippi, Thessalonica, Corinth, Athens, Ephesus, and other places preaching the gospel of Jesus Christ.

Following the disciples and Paul came others—many thousands, hundreds of thousands—down to this day, who felt it their duty to carry the Gospel of Jesus Christ.

“The Meaning of Missions?” Those who thus followed the command of Jesus were conscious that they were about a service necessary to the salvation of the world, and that the work of Jesus would never be finished satisfactorily unless they did their work—until every man, woman, and child should hear and know the gospel.

During all ages mission work has been a chief job of church, for no man can be a Christian and know what the unsearchable riches of Christianity are unless he wants to share these riches with others. The religion of Jesus is such that it can grow in an individual or in a church only in proportion as it is given to others who need it. If the church refuses or neglects to give out this gospel to others, it will die because it is essential as a part of this gospel that only those who give their lives shall save their lives, while those who attempt to save only themselves at the expense of giving to others, will lose eternal life.



In the modern church we have organized missionary departments whose particular business is to encourage and promote mission work. In the African Methodist Episcopal Church we have the missionary organizations which are to be described in this book.

Let me emphasize now that by mission we mean the sending out of people by the Holy Ghost to do the work of converting people to the religion of Jesus Christ. When anyone goes for any purpose other than this, he is not on a mission within the term of our meaning but wherever men urged by the Spirit of Jesus go to serve humanity—whether it be in prayer, in song, or in sermon—to heal the sick, to clothe the naked, to give food to the hungry, to give comfort to the sorrowing, to those in prison, to gather the children to instruct them in the Christian way of living—such men are missionaries. Or where one consecrates something of his material substance, his home or his car or his money, to carry on this work that men may be lifted from sin to the knowledge of Jesus Christ, he is a missionary.

One must not confuse missions with organizations. The tendency of our time, particularly in America, is to have too much organization. People become presidents, secretaries, committeemen, etc., and hold offices, have programs and raise funds and feel that they are doing mission work. Organization is not the chief function of missions; these organizations must do something and must show as a result of their doing that men and women and children have been lifted to a better Christian life—home life has been improved, community life has been improved, and people both at home and abroad have known the Christian way of living and made more serious attempts to follow it.

By missions we do not mean merely the raising of money. I have gone to many places and the only thing I have heard has been that a large amount of money has been raised; secretaries and committees have read in great detail so much raised in this church and so much in the other church, so much in this conference and so much in another, etc., and audiences have applauded, but the mere raising of money is not missions. We must go behind this and ask two questions: (1) What was the motive that caused the money to be raised, and (2) What was done with the money? If the money does not go to the building of a better individual and a better society in the name of Jesus, it is not missions. Having meetings and reading

papers, listening to addresses and discussions, etc., is not missions unless such meetings, discussions, etc. lead to sending the Gospel.

The tendency of our age is too much framework and too little function, and that has ever been. That is why Jesus said, "There will be some who will say, have we not said unto thee, Lord, Lord; and he will say, I never knew you." That is why Jesus said, "Inasmuch as ye have done it not unto the least of these ye have not done it unto me." The church must ever keep itself geared up to the spiritual meaning of missions lest in its quest for offices, and in its anxiety to merely make speeches or raise funds, it loses its chief function in carrying the Spirit of Jesus into the life of the individual and into society.

We usually talk about Home Missions and Foreign Missions. We mean by Home Missions the carrying of the gospel into places in our community; in our own country; the establishing of new churches in parts of the city, county, State, or nation in which there are no churches and where it is necessary to send a minister who cannot expect adequate financial support from the community because the people are not Christians. We, therefore, from our Home Mission funds in our local churches and conferences make small appropriations to help such missionaries. We take up collections, we send our evangelists, choirs, and members from our larger churches to aid in this Home Missions field. In our program of Home Missions goes a great deal of evangelism where the evangelists go out as missionaries not only to start new work, but to help strengthen established churches as St. Paul did on his missionary journeys.

In Home Missions we do a great deal of what is now called social service. Wherever there is human need that nobody can meet, for which those who need cannot pay, the church in its social service sends a missionary to meet that need, thus it establishes schools for those who have no schools, and urges the government to do its duty in the education of the people. The church establishes hospitals and clinics, numerous clerkships for boys and girls, mothers and men; it exercises its influence in inter-racial relationships in helping for better housing, in improving labor conditions, in making better relationships between labor and capital, in improving recreation, and in hundreds of other ways it endeavors to put the Spirit of Jesus into the affairs of life.

Much of this laudable work, of course, can be done by indi-

viduals for individuals. Hundreds of people start little Sunday Schools for neglected children in their neighborhoods, hold cottage prayer meetings, form girls' clubs, mothers' clubs, etc. Hundreds of nurses and physicians volunteer to help in health problems; consecrated school teachers give their time to extra work of guidance of the young, etc.

The great mass of workers in the field of Home Missions are not paid and never ask for pay. But when we come to the larger operations where the individual cannot act alone, we must have funds. There must be funds for travel, funds for buildings, literature, funds for salaries of people who leave their secular work to do the work of missions. These things call for large sums of money which we must have if the work is to be carried on.

When the slaves were emancipated in the 1860's there were four million illiterate freedmen. The obvious need was for education. The white people of the South could not and many did not desire to educate these ex-slaves. What happened? Churches in the North and South formed great organizations of home mission societies to meet this need, such as the American Missionary Society, the Baptist Home Mission Society, the Presbyterians, Methodists, etc., which gave us some of our greatest educational institutions. Most of the Negro leaders of the past generation were the products of home missionary efforts. As the counties and States and cities began to do their duty in providing education, the efforts of these home mission organizations were turned into other directions. But even today much of the higher education of Negroes is still a work of home missions, and will continue to be until the Negroes are integrated into American social life as they should be.

We have "Foreign Missions", by which we usually mean missions for people living in a different country from ours, speaking a different language; people who are not acquainted with Christian culture. To them we must carry the same gospel that we carry to our native land. However, the difficulties attending foreign missions are greater than those attending home missions. While an ordinary person may go out to preach in his own country, when he goes to another country there are travel difficulties, etc. One must also know the language of that country. Hence there is necessity for greater preparation, for translating the scripture, for publishing and distributing the scripture; there is necessity for establishing schools for the

teaching of the Bible and the facts of religion and of the church. There is the necessity of introducing a new Christian culture and the very serious job of introducing the spirit of Jesus Christ as dominant even over the culture of our western life. Just to introduce into foreign countries the American way of doing things is not the idea of Christian missions, for we must recognize that the American way of doing things is not in itself entirely Christian, but it is the spirit of Jesus which dominates all. In foreign missions we have all we have in Home Missions and more. The chief foreign fields have been India, China, Japan, the South Sea Islands, Africa, etc.—all parts of the non-Christian world. The chief fields for our church have been Africa, the West Indies, and South America.

We have World Missions. The term “foreign” and “home” are becoming less meaningful today than they were one hundred years ago. Inventions such as the steamship, railroad, telegraph, telephone, radio, airplane, etc., have made the world smaller, have brought men closer together, so that we are beginning to have a world community. It is a part of missions to see that this world community is Christian, that Christianity be not merely creed or a cathedral, not merely a culture or even a church organization, but that Christianity shall be a spirit of fair play, of justice, of brotherhood, of fellowship that will bind the world together in common humanity. This is the world mission of the church.

This is the continual mission of the church and there can be no letting up. There is no such thing that mission work will be over, for mission means not only to reach the unreached but to teach the untaught and to win all men to allegiance of Jesus. As each new generation comes upon the scene of action, there is a new task for missions; for each new generation must be converted, must be indoctrinated, must be taught to serve. Every morning approximately 100,000 babies are born. Every year over forty million people are born in sin and need to be led to the knowledge of Jesus, the appreciation of Him, and the devoted following of Him. Today a billion and a third people do not profess Him, to win them is the task of missions.

Today millions of those who profess Him in name are through war and hate crucifying Him in action. They are the objects of missions.



## PART I

### CHAPTER I

#### *The Early Period of Missions*

#### THE OBJECT OF MISSIONS

Behind every great cause there has always been a motivating power, whether visible or invisible, and that cause has projected itself into action for the things conducive to its surroundings.

The coming forth of this world into existence was no accident, it was the expression of some great power or influence behind everything, and we call it God.

In the creation of the heaven and the earth God arranged the orderly conduct of things. He organized this wonderful existence by saying "Let there, be," and it was upon this command that the earth took shape; the Sea found its place; light and darkness functioned in a most becoming contrast, and David said, "The heavens declare the glory of God and the firmament showeth His handy work."

The God that said "Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and, over all the earth, and over every creeping thing that creepeth upon the earth," is the same God that made provisions for and ordered the spiritual, social and intellectual course of this man.

Man in all of his power, man in all of his weakness will ever be dependent upon that Divine source to direct his ways, guide his steps and season his judgment. In order that this may be done properly so that man may not only have dominion over the earth and the creeping things of the earth, but that he may have dominion over himself, as well, God has set for him the standards of moral ethics.

So the agency that works in the world for man's spiritual development is called "Missions." And most assuredly "Missions" has its object. It is definite and clear in its workings and plans.

Back of this whole story, and in every chapter of this book is the idea of Christian Missions, and the world's first and greatest

missionary Jesus Christ. The whole scheme and object of Christian Missions is the salvation of man.

Many Christian organizations incorporate in their setup special phases of missions such as educational work, in the form of Parochial schools, which help to enlighten the underprivileged and neglected classes, and missionary activity conducted by well trained doctors and nurses who are authorized to establish hospitals and clinics with special provision for prenatal care, thus helping to decrease infant mortality.

Also, some American Missionary organizations have directed their attention to the social and economic life of the natives. This is particularly true in China, as the following report indicates:

"Nanking University has done notable work in silk culture showing the peasants how to eliminate diseased strains of silk worms, and thus to save the industry millions of dollars annually. Lingnan University has also done important work in silk culture. In North China, Yenching University is training experts and showing the Chinese how better to preserve and tan hides and furs which that region produces in great quantities. These are but samples of scores of constructive projects carried on by missionary institutions, all of which will improve the economic life of the people." \*

This work in the various mission fields helps to bring the natives into a broader sphere and knowledge of the customs, habits and practices of the more civilized and cultured peoples of the world.

The Missionary Department of the African Methodist Episcopal Church has set forth the following as its "Preamble,"

"Whereas, We the members of the African M. E. Church in General Conference assembled, have seen for years, and shall see, with deepest Christian anxiety, the deplorable spiritual and mental condition of our people—our brethren, "bone of our bone, and flesh of our flesh,"—who inhabit both hemispheres, which the Word of God declares shall be lighted up with the glorious rays of the "Sun of Righteousness;" and

Whereas, We further remember with deep emotion the last command of our ascending Lord, "Go ye into all the world and preach the Gospel," and trying to prove our love by our obedience, we therefore resolve hereby to form ourselves into a Parent Missionary Society for the purposes and objects hereinafter mentioned."

Following this preamble, is given its object of missions in this short though meaningful paragraph,

"Its objects are to diffuse more generally the blessings of education and support mission schools and churches throughout the United States and in foreign lands, under such rules and regulations as the General Conference and General Missionary Board, may from time to time prescribe."

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\* United China Relief Publications.

The intent and purpose of missions are to touch all of the human family in all of its varied experiences and conditions, whether Home or Abroad. In Christ there is no East nor West; His love for mankind has no bounds. One among the great missionary acts of Christ is chronicled in a story in the 5th Chapter of St. Matthew of a most glorious and sympathetic behaviour of our Lord and Master, which says,

“And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth, and taught them saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled.”

These pronouncements of our Saviour are followed by many more, but these instances are given to show His example of what real missions are. So then, we are taught that the object of missions is to get hold of mankind in all of his sufferings, privations and want, with the sick, poor, distressed and broken hearted and point to him the new hope for another chance to recover that which is lost, in friends, in health, lost by sin, lost by neglected opportunities, and to hear the welcoming and comforting call of the Christ of God saying, “Come unto me all ye that labor and are heavy laden and I will give you rest.”

In discussing the object of missions as it relates to the home field, a prominent character in mission work states,

\*The objective of missions both at home and abroad is now as always—“To make disciples,” to feed the hungry, to be a friend to the stranger within the gates, and to promote justice and good will among the peoples of the earth.

Home missions is the arm of the church to reach the dispossessed multitudes of this country. At this moment of world crisis, home missions has an increased responsibility. We are concerned with the defense of this country against the forces that seek to destroy our American Way of Life. The tragedy is that all too many people in the United States are living too precariously to exercise their liberties or to defend them. Millions of our fellow citizens have never known an American Way of life as we understand it; the very minimum essentials of it are denied them. These are the people who easily become the prey of subversive ideas. They have none of the substance of liberty for themselves, therefore they have scant respect for law or civil rights. To all such, home missions must find a way to minister.

Home missions is both a spirit and a goal. It is an expression of ideals and convictions that have been fundamental in the life of the church. The con-

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\* Dawber, Mark A., Executive Secretary of the Home Missionary Council of North America.

vincing evidence of the ideals and convictions that are fundamental to the life of the church must be expressed in the missionary enterprise. This task home missions shares with all the Christian forces of other lands. But more specifically we conceive of the task of home missions as including the following objectives:

1. To win men and women to discipleship of Jesus Christ.
  2. To make the church available to those sections of America which lack its ministry.
  3. To supply adequate church leadership where the church is weak and unsuccessful.
  4. To provide special ministries to the people of handicapped or retarded areas.
  5. To bring the Christian impulse to bear upon the social and civic issues of our generation.
- .....

### *Foreign Missions*

Foreign missions is to go from one's own land or country into the country of another people. This is what is commonly accepted as foreign missions. The great missionary, the Apostle Paul was called to do foreign missionary work in Macedonia. He had been busily engaged in missions, but he seemingly was called for some special service.

This great Apostle to the Gentiles had seen a vision in the night and became filled with an overmastering and inexplicable desire to answer the call to go over into Macedonia and carry the message of salvation. Not being disobedient to this and many other heavenly voices, he set a standard for missionary activities that will go down in history as the most challenging in the early days of the Christian Church. Other great Christian leaders caught the spirit of St. Paul and being imbued with a missionary zeal went forth on land and sea, and into the far reaches of the Hinterlands of uncivilized tribal disorder and preached Christ, counting not their lives dear unto themselves. Since the days of Christ there has always come upon the scene certain characters at certain periods to serve as connecting links to carry on the missionary enterprise. Like the stars of the evening they have shown forth in such lustre until the scintillation of their missionary spirits have illuminated certain sections of dark Africa; and today we cannot think of missionary penetrations in the pioneer years without thinking of David Livingstone. E. Stanley Jones has told the object, meaning and essence of missions by his zeal, devotion and abandonment from the desire of office and high places in the affairs



of men in such a masterful manner that he has introduced Christ of the Indian Road to many of the backward neglected men, women and children of India.

Missions always have a definite place in the world of mankind at all times and under all circumstances. In war times, in periods of peace, in times of want and need and in times of plenty, opportunities are opened for missionary service at our doors as well as the doors of our neighbours.

The object of missions in its broadest sense is to go out after men and bring them into the fold of Christ by methods that are only Christlike; to see that church life holds an enchantment for the Christian believer to the extent that he longs and seeks the fellowship that is born of the spirit of God.

In some sections missionary work is looked upon with a degree of tolerance and suspicion, and of course gets very little hearing at the court of public opinion, but it is just one of those spiritual agencies that works its way into human hearts and human concepts of the great God of love.

Doctor Hu Shi of China, in speaking of missions, said "Wherever one finds missions, one finds centers that protect liberty, patriotism and the spirit of the people."

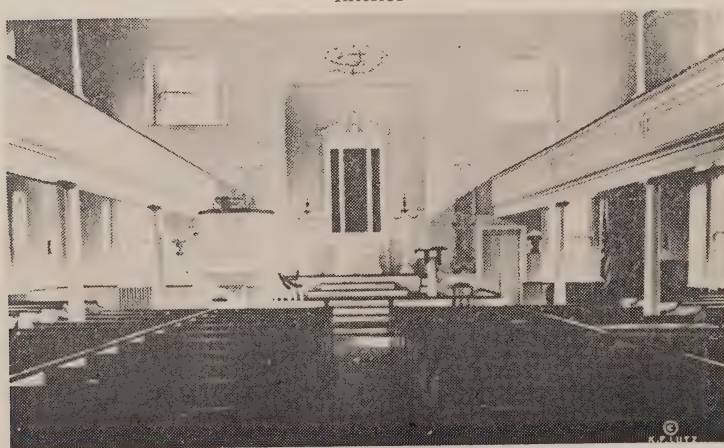
The object and designs of missions will never be full and complete until the last vestige of human steps shall have been lost in the maze of eternity, and there cannot be heard the echo of a human voice resounding in the wilderness of sin, and when no watchman will be heard to inquire, "What of the night," and when human beings shall have folded their Tents and silently marched down the corridors of death.

According to the promises of the Master who sent forth His workers into His harvest, there will be genuine satisfaction and rejoicing to those who labored, as it will be said of them; "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Views of St. George's M.E. Church, Philadelphia  
Richard Allen and his group went out from this Church



Interior



The gallery from which Richard Allen and the group were ordered from their knees while praying, is seen in this picture.

## CHAPTER II

### The Rise of the African Methodist Episcopal Church

The Institution of the African Methodist Episcopal Church emerged as a protest against segregation and repression. The purpose of the founders of the church was to induce free religious thought and action, to enlighten and uplift humanity and to awaken racial consciousness by stimulating a desire for independence, self-reliance and achievement in the minds of an oppressed minority. In this connection a distinguished leader of the church has said:

"African Methodism did not spring from a spirit of ignorant obstinacy, neither was it a child of fanaticism and self-conceit, as has been sometimes charged. It arose as a protest against repression and ostracism at the altars of God. It entered its protest in 1787 with a purpose to erect its own altars and to encourage free religious thought and action.

"It sprang from a sense of duty, prompted by piety and pity. Its underlying motive was to save souls; to enlighten, evangelize and lift up mankind. The founders saw their race ostracised, segregated, enslaved and crushed."\*

Richard Allen, founder of the African Methodist Episcopal Church evidenced his protest against discrimination, and his independence of thought and action by withdrawing from St. George Methodist Episcopal Church Philadelphia in 1787. The final insult inflicted by the officers of the Philadelphia church which motivated the action of Allen, Absalom Jones and other courageous souls is described by Richard Allen in his autobiography:

"A number of us usually attended St. George's Church in Fourth Street; and when the colored people began to get numerous in attending the church, they moved us from the seats we usually sat on, and placed us around the wall, and on Sabbath morning we went to church and the sexton stood at the door, and told us to go in the gallery. He told us to go, and we would see where to sit. We expected to take the seats over the ones we formerly occupied below, not knowing any better. We took those seats. Meeting had

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\*R. R. Wright, Jr. - Encyclopedia of the A.M.E. Church, p. 7

begun, and they were nearly done singing, and just as we got to the seats, the elder said, "Let us pray." We had not been long upon our knees before I heard considerable scuffling and low talking. I raised my head up and saw one of the trustees, H---M---, having hold of the Rev. Absalom Jones, pulling him up off his knees, and saying, "You must get up you must not kneel here." Mr. Jones replied, "Wait until prayer is over." Mr. H--- M--- said, "No, you must get up now, or I will call for aid and force you away." Mr. Jones said, "Wait until prayer is over, and I will get up and trouble you no more."

After the group withdrew from St. George's Church they rented a store and held services in it. Richard Allen proposed that all members of the group pool their funds and solicit aid from sympathizers for the purpose of purchasing a lot in order to erect a building and organize an African Church.

When the building was started the question of denomination arose. The majority decided upon the Church of England but Richard Allen was adamant in his refusal to leave the Methodist Church. Instead, he purchased an old frame structure which had been used as a blacksmith's shop and hauled it to the lot he had formerly purchased for the church located at Sixth and Lombard Streets. Richard Allen repaired the frame and equipped it for a place of worship. In July, 1794, he procured the services of Bishop Asbury for the dedication of the Church. It was called Bethel as a consequence of the prayer made by Rev. John Dickens in which he referred to Jacob's vision.

*"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place BETHEL." Gen. 28: 18-19.*

The church was incorporated under the laws of the state of Pennsylvania on August 23, 1796 as the trustees and members of the African Methodist Episcopal Church called Bethel Church. The incorporation resulted in considerable wrangling as the elders claimed the right to supervise the church and control the property. After many petulant disputes extending over a period of years, Robert Birch, an elder assigned to Philadelphia, in 1816 petitioned the Supreme Court for a Writ of Mandamus to ascertain the reason for



the denial of the Bethel pulpit to him. The action terminated in a law suit which was won by the Bethel parishoners.

Discontentment among the colored members of the Methodist Episcopal Church was not limited to the Philadelphia parishoners. But throughout the Connection persons of color were meeting with opposition and chicanery in their efforts to form an independent church in order to worship God in freedom. Such was the case in Baltimore. In his history Bishop Handy discusses the beginning of the Baltimore Church,

"In the year of 1786 or 1787 there appeared a restlessness among the colored members of the Methodist Episcopal Church. The men would meet and discuss the situation, and in 1787 an independent prayer meeting culminated in the formation of a Colored Methodist Society, which was organized in the boot-black cellar of Caleb Hyland. This society continued to grow as they held prayer meetings from house to house, and about the year 1797, they received a great addition in the person of Mr. Stephen Hill, who, by his ability and piety, gave strength to the little band. Very soon after this period, the present lot of ground, together with the old building, where Bethel Church now stands on Saratoga Street, was rented for church purposes from Mr. Jacob Carman, Sr. Those renting were Henry Harden, Thomas Clare, Munday Janey, Caleb Hyland, Jacob Giliard, George Douglass, Daniel Brister, Caleb Guilly."

Daniel Coker, who later rose to prominence in the early history of the church began preaching to the Baltimore group in 1801. He remained with them until 1817 when Bishop Richard Allen at the first Annual Conference appointed Henry Harden as Coker's successor.

The antipathy confronting the colored people at the time resulted in a general dissatisfaction and unrest out of which emerged the idea of a conference. The founders of African Methodism realized the importance and power of joint effort. That which they were unable to accomplish in small scattered groups they expected to succeed in doing by unifying their forces and working toward one common goal. Bishop Richard Allen cites the organization of the groups in his autobiography,

"Many of the colored people in other places were in a situation nearly like those of Philadelphia and Baltimore, which induced us, in April, 1816, to call a general meeting, by way of Conference.

Delegates from Baltimore and other places which met those of Philadelphia, and taking into consideration their grievances, and in order to secure the privileges, promote union and harmony among themselves, it was resolved: "That the people of Philadelphia, Baltimore, &c, &c, should become one body, under the name of the African Methodist Episcopal Church." We deemed it expedient to have a form of discipline, whereby we may guide our people in the fear of God, in the unity of the Spirit, and in the bonds of peace, and preserve us from that spiritual despotism which we have so recently experienced - - remembering that we are not to lord it over God's heritage, as greedy dogs that can never have enough. Big with long suffering and bowels of compassion, to bear each other's burdens, and so fulfill the law of Christ, praying that our mutual striving together for the promulgation of the Gospel may be crowned with abundant success."

This group meeting which resulted in union marked the first organization of Negroes on a national basis and the first organization of African Methodism.

In 1817 a year after the organization of the African Methodist Episcopal Church, the first Annual Conferences met in Baltimore and Philadelphia. These conferences sent Reverends David Smith to Prince County, Maryland, and Washington; Jeremiah Miller to Cecil County, Md., and Peter Schureman to Oxenhill, Md., as missionaries. It might be said that Smith, Miller and Schureman were the first official missionaries sent out by the A. M. E. Church.

Recognizing the need of placing missionary workers in other surrounding areas, Bishop Allen commissioned a licentiate of the Philadelphia Conference, William Lambert, to foster African Methodism in New York. The first A.M.E. Church in New York City was held in a small school room on Mott Street, in a section now known as Chinatown. There were twenty members when the Rev. Henry Harden arrived from the Philadelphia Conference the following year to take charge of the New York Church.

Early in the history of the Church the missionary spirit of their founder was felt by the followers of African Methodism. They realized the importance of spreading the doctrine of the Church to persons of color throughout the country. In spite of the serious opposition and grave danger of bodily harm or loss of life that confront-

ed the early apostles of the African Methodist Episcopal Church, these courageous missionaries penetrated the south whenever and wherever it was possible. They were undaunted by the many threats to their personal liberty as they pursued their course deep into slave territory. As early as 1818 there were 1,848 members reported as belonging to the Charleston, South Carolina Connection at the meeting of the Annual Conference held in Philadelphia.

#### RICHARD ALLEN

The rise and development of the African Methodist Episcopal Church was unquestionably due directly to the efforts of Richard Allen.

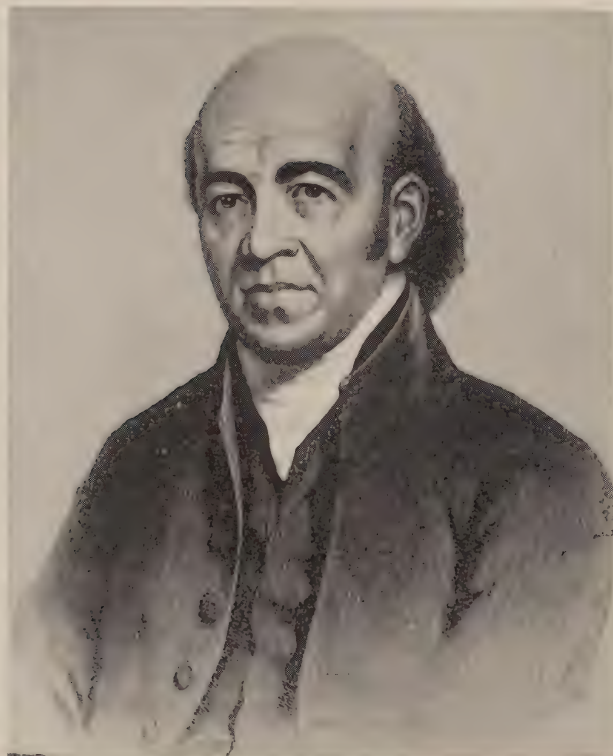
Richard Allen was born on February 14, 1760 in Philadelphia, a slave of the family of Benjamin Chew, a lawyer of distinction in the State of Pennsylvania. There he remained until his master experienced financial reverses and was forced to sell the Allen family, including the parents and their four children to a Stokeley plantation near Dover, Delaware. It was during the eight years of service in the Chew household that Richard Allen acquired much information with reference to points of law which proved valuable to him later in the organization of the A.M.E. Church.

Before Allen reached the age of maturity his master gave him and his brother the opportunity of purchasing their freedom for sixty pounds in silver and gold currency, or \$2000 in continental paper money. In 1777 the Allen brothers bought their freedom.

Richard Allen was licensed to preach in 1782, the first colored man in this country licensed by the Methodist Episcopal Church. He also had the distinction of being the first man of color whom Bishop Asbury ordained.

Between 1784 and 1786 Richard Allen traveled through East Jersey, Pennsylvania and Maryland working and preaching. The greater portion of the time he preached independently but there were periods when he accompanied white itinerant preachers. One of these ministers was Bishop Asbury who invited Allen to travel with him into the southern slave area of the Carolinas. Allen declined the invitation and continued his work in Baltimore and Eastern Pennsylvania.

When the African Methodist Episcopal Church was officially organized in Philadelphia in 1816 Richard Allen became the first



BISHOP MORRIS BROWN



Bishop. He remained active, ever promoting the cause of African Methodism until his death on March 26, 1831 in Philadelphia.

### *Assistant to the Bishop Elected*

In 1822 the Baltimore Conference discussed extending the work of the African Methodist Episcopal Church to western territories, referred to as "the country west of the Alleghany Mountains." This vast area offered a ripe field for missionary venture. It was decided that this western territory should belong to the Philadelphia Conference until it grew large enough to become an independent district.

With the growth and expansion of the church it seemed expedient to secure an assistant to the Bishop. The Baltimore Conference made a motion to create a committee of three traveling preachers to nominate two or three candidates for the position. Jacob Richardson, Thomas Webster and William Quinn formed the committee and voted on the following candidates: Jacob Mathews, Henry Harden and Morris Brown. The same three candidates ran for the office of General Superintendent at the Philadelphia Conference held May 18th, a month later. In spite of the fact that Jacob Matthews received a majority of eight votes over Morris Brown at the Philadelphia Conference, he was rejected and Morris Brown selected for the office of assistant to the Bishop. It was not until the 1828 General Conference Meeting that he was elected and ordained to the Bishopric.

### MORRIS BROWN

Morris Brown was born a slave in Charleston, S. C. on January 9, 1770 of mixed parentage. He became a free man through his own perseverance, and obtained a comparatively good education for the period in which he lived. Shortly after he professed religion and joined the Methodist Episcopal Church, Morris Brown secured a license to preach. He remained in the M.E. Church until the organization of the African Methodist Episcopal Church.

The colored members of the Methodist Episcopal Church delegated Morris Brown to go to Philadelphia to attend the African Methodist Episcopal Conference and seek ordination and admission to

the Independent body. He was graciously received by Bishop Allen and approved by the group. This resulted in his immediate election to the Conference. In 1817 Morris Brown was ordained deacon, and was made an elder in 1818. At the close of the Conference the Rev. Morris Brown returned to Charleston, where he organized the African Methodist Episcopal Church which reported a membership of 1,848 at the Philadelphia Annual Conference in 1818.

In 1822 the Denmark Vesey insurrection in Charleston which caused the wholesale persecution of persons of color, resulted in the temporary loss of the Charleston Church. This affair was simply a contemplated revolt to overthrow the system of slavery in the state. There was no act of violence on the part of the slaves, but because they conspired against the system, punishment was unmercifully meted out to them. Immediately, a ban was placed on the activities and gatherings of colored people. This action proved an unfortunate blow to the A.M.E. Church and the work of Morris Brown. He was urged by friends to leave Charleston to avoid personal danger as the feeling was increasingly high against free persons of color. Fully aware of the seriousness of the situation in his home town, Morris Brown migrated north to Philadelphia in 1822.

On May 25, 1828 Rev. Morris Brown was elected and consecrated to the Bishopric. After his consecration he traveled west over the Alleghany Mountains on horseback organizing A.M.E. Churches in Ohio, Indiana, Illinois and Canada. Bishop Brown presided over all the Conferences in that territory. It was while serving in this capacity at the Ontario Conference that he was stricken with paralysis in 1844. Bishop Brown lingered for five years after this stroke but it definitely marked his physical incapacitation for active service.

From the time of his affiliation with the African Methodist Episcopal Connection at its incipency, until his death on May 5, 1849, Bishop Morris Brown remained a zealous missionary for the African Methodist Episcopal Church.

### *Brief Sketches of a Few Early Pioneers of the Church.*

The founders of the African Methodist Episcopal Church were Revs. Richard Allen, Clayton Durham, Jacob Tapsico, James Champion, Mr. Thomas Webster, Revs. Daniel Coker, Richard Williams, Henry Harden, Edward Williamson, Nicholas Gilliard, Jacob

Marsh, William Anderson, Edward Jackson, Messrs. Reuben Cuff and Stephen Hill.

Among the early pastors and laymen who made significant contributions to the church were:

PHILIP BRODIE who was the first pastor of the A. M. E. Church in Cincinnati, Ohio. Rev. Brodie preached in Tennessee and Kentucky as a local preacher before going to Ohio. He arrived in Cincinnati and immediately united with the newly established A. M. E. Church. The Church was organized on February 4, 1824 by the Rev. Moses Freeman. Rev. Brodie became the first pastor of the church; and there he served assiduously until his death on March 9, 1829.

DON CARLOS HALL of Baltimore, Md., a layman and steward of the Annual Conference, was one of the founders of the Baltimore Church. Prayer meetings and class meetings were held in his home, and the Annual Conference of the Baltimore District convened there in 1820. He worked zealously with Rev. Daniel Coker to procure a suitable place in which to worship. When Don Carlos Hall died in 1823 at the age of forty-four, he was both steward and trustee. Hall had taken a very active part in all of the Annual Conferences and in the two General Conferences, (1816 and 1820) held during his life.

REV. N. C. W. CANNON was appointed missionary to New England by the New York Annual Conference, of 1840. He was later assigned to the Toronto Circuit.

Some of the early pioneers in the history of the A. M. E. Church whose work has not been mentioned but whose contribution to African Methodism was, nevertheless, invaluable were: Reverends - Charles Dunn, a singing Evangelist, Walter Proctor, Levin Lee, Joseph M. Corr, William Moore, George W. Johnson, a member of the New England Conference who lived to be one of the oldest itinerant preachers of the A.M.E. Church; Charles H. Peters, Henry Davis, Deaton Dorrell, J. R. V. Morgan, Dr. Thomas Kennard, who was associated with Bishop Nazrey in the Canadian work, and solicited funds in England for the expansion of the missionary field in Canada; Reverends Elisha Weaver, J.R.V. Thomas, Mr. Henry Braddocks, a clerk of Bethel Church, Baltimore, Md. for forty years; Revs. William McFarlin, itinerant missionary; Emanuel Wilhite, a pioneer worker in Texas and one of the first Presiding Elders there; Henry J. Rhodes; G. H. Washington, pioneer worker in

Baltimore; R. H. Hall; David Owens, the first preacher in the church at Portsmouth, Va.; R. H. Gibbs, pioneer worker in Georgia; Caleb Highland, Thomas Clare, Monday Janney, Caleb Gilley, Phaton Blake, Southey Hammond, Harry Housier, James Towson, John Mingo, John Foulks, James Cole, Joseph Chane, Sharack Bassett, Jacob Mathews, Moses Freeman, and Alexander Hemsley, a pioneer of the Canadian church.

*Pioneer Women in the Initial History of the A.M.E. Church.*

Although little mention has been made of the courageous work of the pioneer women in the home field of the African Methodist Episcopal Church, their contribution to the growth and development of the Institution is of enduring value. These noble women served as missionaries in the real sense of the word. They taught the children, sewed and cooked for the needy, encouraged, inspired and guided the men as they labored to establish the African Methodist Church on a permanent basis.

One of the best known and most beloved characters in this initial period was SARAH ALLEN, wife of the founder of African Methodism. She was born in Isle of Wight County, Va. in 1764, and married Richard Allen in Philadelphia about 1800. Mrs. Allen was a great help and inspiration to her husband in everything that he undertook to do to advance the cause of the Church. When the first traveling preachers sent out by Richard Allen, returned in a bedragled condition, Sarah Allen called the attention of the good Sisters of the Church to the unbecoming appearance of these ministers. The faithful women worked all night sewing on homespun cloth which they had purchased to make clothing for these trailblazers, who had faced danger and endured deprivation and want to spread the gospel of Christ to a people long neglected. Mrs. Allen had described them as having "ventilators in their trousers." These "ventilators" were all removed by furnishing the missionaries with jackets and pants.

DORITHA HILL was also the wife of one of the founders of the A.M.E. Church, Stephen Hill, who joined the colored Methodist Society of Baltimore in 1797. Every week Mrs. Hill conducted prayer meeting in her house, and once a month met the sisters of the church for the purpose of catechising and assisting them in their religious duties.



Doritha Hill was able to add much to the services by her singing. She had an exceptionally good voice. She was frequently called upon to make an exhortation preceding and following the sermon; and when her husband was away, Mrs. Hill led the class meeting. Doritha Hill lived a full life of usefulness and service.

MARY DUNN, the wife of Rev. Charles Dunn, the singing evangelist, was a great asset to her husband in his missionary endeavors.

ANNIE DICKERSON, another member of the Baltimore church was considered one of the pillars of Bethel. She was responsible for the instruction of the new women converts and helped to indoctrinate them in their duties to God and the church. On Sunday mornings before the service, Miss Dickerson taught and explained the scriptures to a large number of young women. She was assisted in this work by Miss Mary Ann Prout, a teacher of small children in the day school. Miss Dickerson organized a beneficial society for children.

PRISCILLA BALTIMORE lived in St. Louis, Mo. and was one of the original members of St. Paul's Church. In fact the church was organized in her home. When William Paul Quinn first crossed the Mississippi River to St. Louis from East St. Louis, Mrs. Baltimore gave him food and shelter. From that first occasion until her earthly life terminated, there was always a hearty welcome for Quinn in her home. Many times when the St. Louis authorities refused to allow Rev. Quinn to remain all night in the city, Mother Baltimore would ferry him across the river at night.

MARY ANN PROUT was president of the Daughters of the Conference of Bethel A.M.E. Church in Baltimore. She organized a St. Luke's Society which still has a large membership in Maryland and Virginia.

This Society today has over 100,000 members and a building that cost one hundred thousand dollars and an emergency fund of more than \$70,000, operates a bank and a newspaper, "*The St. Luke Herald.*" There are more than fifteen thousand children enrolled in the thrift clubs which meet regularly in various states for instruction in morals, hygiene and thrift.

The Organization was founded in the year 1867, in the city of Baltimore by this enterprising, farsighted young woman recently released from the shackles of slavery. Miss Prout endeavored to make possible the administering to the sick and the burial of the dead. "It



MARY PROUT

Founder of the order of St. Luke, 1867

was for this slave woman to catch the vision, more far-reaching than she knew, for from this pioneer effort, seeming small in its beginning, evolved the Independent Order of St. Luke of today."\*\*

RACHEL EVANS, had unusual ability to preach and expound the gospel and was considered superior to her husband, Robert Evans. Bishop Quinn often complimented Mrs. Evans on her talented way of elucidating the scriptures.

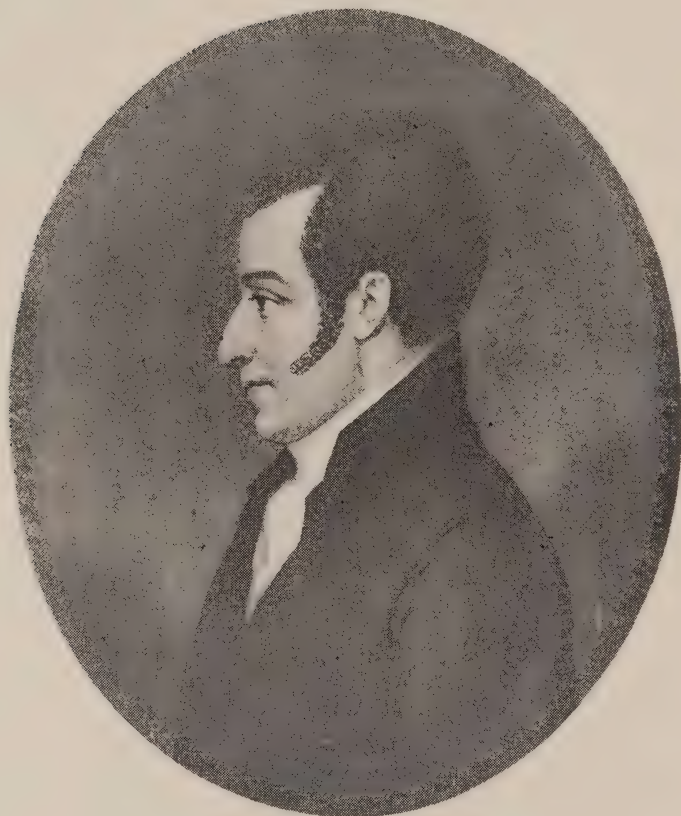
SARAH JANE WOODSON, a graduate of Oberlin University, was one of the first teachers called to Wilberforce. She had served as the first principal of the Public School at Zanesville, Ohio, and was also principal of the Public School of Xenia, Ohio. Later she became the wife of Rev. J. W. Early.



SARAH ALLEN

*Wife of Bishop Allen who first introduced Home Missions  
in the A.M.E. Church*

\*\* Dabney, Wendell P., "Maggie L. Walker, Her Life and Deeds. p. 118.



REV. DANIEL COKER



## CHAPTER III

### UNORGANIZED PERIOD OF MISSIONS

#### African Methodism Spreads to Foreign Shores

In addition to the work that was accomplished in the home field during the unorganized period of missions, the endeavors of the A.M.E. Church were carried to West Africa, Canada and Haiti through the work of individual missionaries. Although these men went with the blessings of their Conference, the work organized by them was largely motivated by their own ideals, and the results were due to their individual efforts. Such was the case with Daniel Coker, who sailed to Africa on the "Elizabeth" with the first group of expatriated slaves sent out in 1820 by the American Colonization Society.

Although the work begun by Coker was not continued by the Church after his death in 1846, the following he had gathered became disorganized and scattered.

Rev. Daniel Coker left the United States with the first group of colored persons who sought true freedom and opportunity in Africa. He arrived in 1820. Daniel Coker gathered a group of 89 colonists on board the ship to Africa, organized a church and conducted services in accordance with the rules of the A.M.E. Discipline.

When the "Elizabeth," reached Africa it landed at Campelar east of Sherbro. The Isle of Sherbro had been selected as a satisfactory site for the colony by Samuel J. Mills and Ebenezer Burgess, two emissaries sent out by the Colonization Society in 1817 to find a suitable location for the proposed settlement. Mills and Burgess had come upon a small and apparently prosperous group of former American slaves who had sailed from Nova Scotia at the end of the Revolutionary War under the guidance of John Kizzel, an escaped slave from South Carolina, and self appointed missionary. The American scouts influenced by Kizzel, considered this island a good location for the new settlers.

Sherbro, however, proved to be a very inexpedient choice for the colony, as the island consisted almost entirely of alluvial soil and

was frequently inundated. The colonists discovered the inappropriateness of the location a few days after landing as they were besieged by an epidemic of fever that resulted in numerous deaths. Among those to succumb to the disease were two of the agents of the colonization Society. It was during this trying period that Daniel Coker was left in charge of the group. He realized the importance of securing another location but remained to administer to the sick and dying. As soon as the situation became less imminent, Daniel Coker and the few whose lives were spared returned to Sierra Leone somewhat disheartened by their experiences.

A few details concerning the personal history of this first African Methodist who migrated to West Africa and carried on the work of missions should be of interest.

DANIEL COKER was born in 1780 in Baltimore County, Md. His father was the colored slave of his mother, a white woman. His white half-brother took him north and enabled him to secure a good education for the period. Because of the circumstances surrounding his birth, Daniel Coker was classed as the son of a mulatto woman on a neighboring plantation. It was necessary for him to be registered as free in order to pursue his activities unhampered. Therefore, four colored men, Charles Hackett, N. Gilliard, William Watts, and George Murray furnished the money and persuaded a Quaker abolitionist, John Needles to buy Coker and emancipate him. This group of men wanted young Coker to start a school in Baltimore and teach. Daniel Coker opened Baltimore's first school for colored children taught by a colored instructor in 1807.

Daniel Coker represented the Baltimore African Church at the organization of the African Methodist Episcopal Church at Philadelphia in 1816. He was elected the first bishop of the A. M. E. Church but resigned the day following his election and Richard Allen was elected in his place.

Daniel Coker did not return to the United States after he left for West Africa in 1821. He settled in Sierra Leone where he built a church and remained until his death in 1846. Bishop Turner met some members of the large family left by Daniel Coker when he visited Sierra Leone in 1891.

The following quotation not only relates the story but gives an interesting insight into the character and invincible faith of the

founders of the African Methodist Episcopal Church as exemplified by Daniel Coker:

\*"The fatal fever of that country having laid the agents of the American Colonization Society in their graves, the author of New Republic describes the effects upon the minds of the emigrants in these words: "What a pall hangs upon the prospects of the feeble remnant. Their leaders fallen, without a guide, or counsellor--without protection; they were like sheep without a shepherd in the howling wilderness. But, He who led His people like a flock by the hands of Moses and Aaron, gave power to the faint, and to them that had no might He increased strength. Before his death, Croker (the white gentleman who led out the expedition to Liberia), committed his agency into the hands of one of the leading emigrants, Rev. Daniel Coker, a colored clergyman.

Finding himself at the head of affairs in a most perilous crisis, and feeling the need of advice, he determined upon going to Sierra Leone, as soon as conditions among the sick would allow. At that hour, with the sick, the dying, and the dead about him, entrusted with new responsibilities, connected with the welfare of a large body of people, and the preservation of a large amount of property, with no one to counsel or befriend him, how does this new workman, on the foundations of a new Republic, stand out to light? Does he flag, or flinch, or fear? Alone, he stands with a dark present, and a darker future; but does he draw fearfully and timidly back? His language on that night of toil is truly sublime:---

" 'We have met trials; we are but a handful; our provisions are running low; we are in a strange and heathen land; we have not heard from America, and know not whether more provisions or people will be sent out; yet, thank the Lord, my confidence is strong in the veracity of His promises. Tell my brethren to come--fear not--this land is good; it only wants men to possess it. I have opened a little Sabbath School for native children. Oh, it would do your heart good to see the little naked sons of Africa around me. Tell the colored people to come up to the help of the Lord. Let nothing discourage the Society, or the colored people.' Herein do we read the words of a stout-hearted Christian hero! He daunted! He fearful! He dismayed! No! The work must be done though hundreds fall in the outset. He sees that Africa must be Christianized and civilized, and stands boldly, relying upon the promises of God that it will be done.' "

## Haiti

As African Methodism reached West Africa through the efforts of American Negro colonists, in the same manner it spread to the West Indies, the island of Haiti, specifically. In 1824, four years after the West African settlement, a band of American emigrants, approximately 2,000 in number, sailed from the United States for Haiti upon the invitation of President Boyer who an-

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\*Handy, James A - Scraps of History pp. 38-39

nounced that free Negroes would be given opportunities to cultivate land and engage in various occupational pursuits. Many persons in this group were members of Bethel African Methodist Episcopal Church in Philadelphia and were desirous of continuing their affiliations with the African Methodist Church. They, therefore, remained together and with the aid and guidance of Rev. Scipio Beanes organized and built St. Peter's Church. Rev. Richard Robinson, who had been regularly ordained in America was selected as the first pastor.

Rev. Scipio Beanes returned to America in 1827 and petitioned the Baltimore Conference on April 28th of the same year to send him to Haiti as a missionary. A committee of three was appointed to examine the candidate and report on his fitness for the office of missionary. Upon the recommendation of the committee Rev. Scipio Beanes was ordained deacon and elder and sent to Haiti. This appointment marked the Missionary beginning of foreign Missionary activity of the African Methodist Episcopal Church.

The names of Reverends Daniel Coker and Scipio Beanes will ever remain in the annals of African Methodist history as the pioneers of missionary work in the foreign field, Daniel Coker in West Africa (1820-1846) and Scipio Beanes in Haiti, from 1827 alternately to 1835. When Scipio Beanes died in Haiti in 1835, he was the first African Methodist missionary to lose his life on the foreign field.

The following letter in its original spelling received by the Baltimore Annual Conference in 1830 from the Santo Domingo Church expressed the desire of the church to become affiliated with the Mother Church in America.

"A Letter from Staint to Minday, Monday 1st, 1830.

*At A Annual Conference Held in San daming by Brother Jacob Roberts, Preacher in charge, the conference viewing our deplorable Situation; the Conference thought to devise Some Ways or means to remedy our deplorable Situation, then entered into a resolution to Send two of our Brothering on to the Affrican Methodist Episcopal Church in North America, that are under the Control of the Affrican Methodist Bishops and conference, for the express perpose to know of them, to know whether they will acknowledge us to be a Branch of the said conference, as we have unanimously agreed to submit ourselves to the Desipolin of the said conference that now is and may be devised hear or hereafter.*

*Dear Brothering, the harvest is great and the labers are few, and notwithstanding Miles and Waves sepparates our boddies, We know the same God is hear that is in the United States, for Bethel is still the same; but not withstanding, sense we have arrived in this dark region a number of our Brothers and Sisters*



*that bid fare when we left the United States for old Cananon, have hung their harps upon the Willows, and has lost the Song of Zion; but blessed be the name of the God of Bethell, there is yet a few names in Sardeous, there is yet a few names in Haiti, that doe contend for the faith that was delivered to the Saints; finely, brothern, pray for us that the word of the Lord may run through this dark region, and his name be glorified as it is with you; brethren, we believe you pray for us as we do for you; by faith We feel the force of your prayers; don't Weary in Well-doing; brothren, we have nothing to fear here but God our religious devotions are granted to us both by Church and State. We can worship God here in all the ways directed in our disciplain, as we did in the United States; brothren, we care not for the Clambers war further; first the Christian and the soilder is the bulwark of contry; but for soldiers We have a plenty, but Christians is few. This letter we send to you by our beloved Brothers Roberts and Miller, greeting, by the order of the Annual Conference, and we hope you will keep them employed, for that will give you a verbal statement; no more at pressent; finely, Brothren, pray for us, tel all Christian Churches to pray for us." \**

Because the Rev. Scipio Beanes was the first official missionary sent to foreign shores by the African Methodist Episcopal Church a few incidents in his life are of interest:

"On the 19th of October, 1824, Scipio Beanes was struck with conviction on account of his sins, and in a few months after, he experienced a change of heart in the first Little Bethel at Washington, under the preaching of Rev. Jacob Matthews. After his conversion, he daily grew in grace, and in the knowledge of divine things. The first office that he filled in the church was that of assistant class-leader to Rev. George Hicks. Sometime after this he felt deeply impressed to call sinners to repentance, and he immediately obeyed the divine call. Having been duly authorized in 1825 or 1826 to exercise his ministerial gifts by the church at Washington, he was commissioned by Rt. Rev. Richard Allen to visit the churches on the eastern shore of Maryland. His labors among these societies were owned and blessed by the Lord. He remained laboring in the Gospel among them as long as his health permitted such service, but his delicate constitution, the severity of the winter, and the bad accommodations which were afforded him, compelled him to abandon the field and return home. In this homeward journey the snow was so deep that he was compelled to quit the saddle, and on foot pursue his journey, leading his horse nearly the whole distance from Annapolis to Washington. The consequence was that he was seized

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\* Payne, D. A. - History of the A.M.E. Church, p. 65.

with a severe pulmonary affection, which induced his physician to declare him in deep consumption, and to advise him to go to some warm climate; so in 1826 he left home for Port-au-Prince to improve his health. There he remained one year, doing all he could by precept and example to lead the American colonists, as well as the native Haytians, to a knowledge of Christ, who taketh away the sins of the world. In the spring of 1827 he returned home. The people had been benefitted through his ministrations, and his health was improved. The result of his labors, as reported to Bishop Richard Allen, led the latter to bring him before the Baltimore Conference of that year, and the result of this introduction has been seen in the inquiry and resolutions which led that body to ordain him doubly for the mission in Hayti, and commission him to this point as one among the six appointments read at that session - - an instance worthy of notice as being the only instance in the history of our Church where the appointment to a foreign mission is recorded as one and among the regular spots of labor in the regular work of our ministry.

"In little less than one year from the date of Brother Beanes' appointment, he returned and reported (in 1828) that the number in Society at Port-au-Prince was seventy-two, and that place appears again in the regular work. One year from this time he was admitted into full connection, and reported the number of 182 members in the Society at Port-au-Prince, and it seems that between the time of his arrival from Hayti and the opening of the Conference, he labored on the Easton Circuit in the Baltimore District.

"In consequence of his infirmities he located in 1829, and remained in this relation until the year 1831, when he was elected to represent the church in Washington at the General Conference of 1832, but it is not known whether he filled the office of delegate or not. It is certain, however, that he was present at the Baltimore Annual Conference that year until its close."\*

Although it is known that he returned to Haiti, no more was heard of Rev. Scipio Beanes in the United States from this date until his death was recorded at the Baltimore Conference in 1835.

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\*Payne, D. A.—History of the A.M.E. Church—pp. 104-106.

## CANADA

Unlike the settlers in West Africa and Haiti who were freed before leaving the United States, the Negroes migrating to Canada were for the most part, escaped slaves. Hence, one might say that the African Methodist Episcopal Church entered Canada through the medium of the 'underground railroad.' The exact date of its introduction is not known. However, even prior to 1800 numbers of fugitive slaves from the United States reached Canada by means of the 'underground railroad.' Many of these persons were members of the African Methodist Episcopal Church and they were naturally interested in establishing their own church in their newly adopted country. There are definite traces of African Methodist Episcopal Societies as early as 1826. In 1828 a petition for a pastor was sent to the Philadelphia Conference from the New York Conference. Jeremiah Miller was appointed by the New York Conference in 1832 to carry on the work in Canada.

Throughout this period African Methodism flourished in Canada. Societies were organized in all towns in which colored Americans had settled. In 1837 St. Catherine petitioned the New York Conference for a pastor. After the matter had been discussed, a resolution was passed designating the appointment of missionaries to investigate and organize societies in the Canadian region with the provision, "That they shall be subject to the orders of the Bishops of the A.M.E. Church and amenable to the Annual Conference of the New York District."

The first missionary was the Reverend Richard Williams sent to Canada by the New York Annual Conference in 1837. The following year he made his report. He stated that he had organized missions in St. David's and in St. Catherine's; at St. David's he had received twenty-nine members, at St. Catherine's, forty members and two Local Preachers. He reported a favorable interview with Canadian authorities stating that he had received their permission to establish churches.

Reports to the 1839 New York Conference indicated the establishing of churches at Toronto, Malden and two other Ontario towns, Hamilton and Bradford. Fugitive slaves continued to arrive in Canada, and missions were opened in places where they remained in any appreciable numbers. The African Methodist Church in Amer-

ica did a splendid job in assisting these people by sending funds and preachers to fill the pulpits in cases of shortages in the Canadian ministry.

Not only in the foreign field was there evidence of expansion of African Methodism but noticeable progress was made at home. By the close of the second decade of its history, the Church had extended its influence to the territory west of the Alleghanies. In 1830 Bishop Morris Brown organized the Ohio or Western Conference. Rev. William Paul Quinn was transferred to the Western Conference from the New York Conference as an itinerant preacher in 1833. It was at this time he began his fruitful work which resulted in his appointment as missionary by the General Conference of 1840, and led to his election to the Bishopric in 1844.



## CHAPTER IV

### Organized Period of Missions

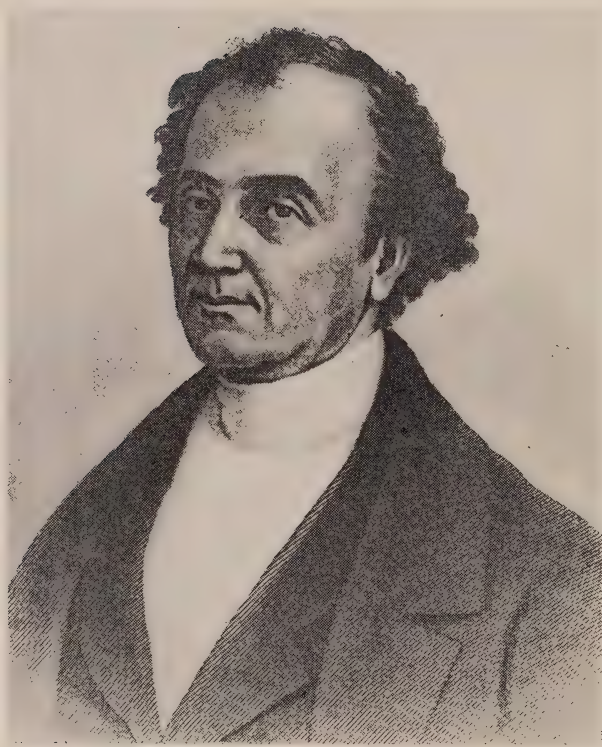
#### HOME FIELD

By 1844 the Church recognized the importance of providing for missionary activity both in the home and foreign fields. The seventh General Conference which convened in Pittsburgh, Pa. on May 6, 1844 began a new era in the history of the Church by taking a definite step toward an organized period of missions. At this Conference the Parent Home and Foreign Missionary Society was formed as a result of the work done by William Paul Quinn, the first official missionary appointed by the General Conference. Rev. Quinn began his work in 1832 in West Pittsburg, Pa., Ohio, Indiana and Illinois. Because of the success of his efforts, he was appointed by the General Conference of 1840 as the western missionary. When Rev. Quinn made his report to the 1844 General Conference, he had covered an area of more than three hundred miles. He had established forty-seven churches with a combined membership of two thousand, had seven traveling elders, twenty traveling preachers and twenty-seven local preachers. He had also organized fifty Sunday Schools with two hundred teachers and two thousand scholars and forty temperance societies, and had held seventeen camp meetings.

The report of Rev. Quinn included a comment on the conditions of the colored people in the section he had visited. He mentioned the fact that about 18,000 colored people were engaged in agricultural work in the states of Indiana and Illinois.

It was because of the apparent need of missionary work on a larger scale, as evidenced by this report of Rev. William Paul Quinn, that the conference of 1844 organized the Parent Home and Foreign Missionary Society which was to be directed by a Secretary of Missions elected by the Conference. Although this provision was made at the 1844 General Conference, the first Secretary of Missions was not elected until twenty years later, in 1864.

The very favorable reaction of the Ohio or Pittsburgh Conference held September, 1842 in Columbus, Ohio, to the 1840 General Conference appointment of William Paul Quinn as missionary



Rt. Rev. WILLIAM PAUL QUINN

was indicated in a resolution passed by the Ohio Conference.

"Preamble and resolution passed at the Twelfth session of what is called the Ohio or Pittsburgh Conference, held in the city of Columbus, Ohio, September, 1842.

"In all great enterprises, either temporal or spiritual, the wisdom of the associated body who devise the plan, is seen in the selected ways and means to prosecute it, and we, the members of the Ohio Annual Conference, believe the Western Christian Mission as devised by the General Conference, held in the city of Baltimore, in 1840, and prosecuted by the Rev. William Paul Quinn, in the states of Indiana, Illinois, and Missouri, is the greatest Christian enterprise ever undertaken by the African Methodist Episcopal connection, since its rise and progress in our country. Its present widespreading influence, and future prospect of good to the present and rising generations in the Western States, entitle the agent, brother Quinn, who with untired zeal, prosecutes the mission, to that honor and esteem, by this Conference, which is due and is paid to all men of great minds and enterprising habits.

"The Western mission, which commenced since 1840, now includes eight circuits, and one station, embracing a membership of about eight or nine hundred, and comprises a colored community of twelve or fourteen thousand, all of whom are now furnished with the external provisions of the gospel, through the medium of our Western mission, under the superintendency of the Rev. Wm. Paul Quinn, and

"Therefore, be it resolved, by this Ohio Annual Conference, that said brother Quinn is entitled to, and has the confidence and high regard of this body, for that self-denial and truly devoted missionary spirit which he has manifested in this enterprise; and be it further resolved, that brother Quinn is entitled, by the laws of Christian courtesy, to sit and counsel with the Bishop during this Conference."

Because the era in which William Paul Quinn conducted his missionary activities marked a turning point in the history of the African Methodist Episcopal Church and the beginning of the organized period of missions, it is entirely befitting that a brief biographical sketch of the man largely responsible for this 'new age' in African Methodist missionary history be given here. The writer of the sketch, the pastor of an A.M.E. Church in Indianapolis, Indiana

devoted considerable time to collecting the data.\*

The subject of this sketch, William Paul Quinn, made his first visit to this community\*\* in the latter part of the summer of 1836.

He had visited an A.M.E. Church organized two years before in Oxford, Ohio and was en route to Indianapolis, Ind. He was carrying at that time the credentials of a traveling Missionary and Organizer of the A.M.E. Church and had letters of introduction from prominent members of the Society of Friends in Philadelphia, New York and far off England.

The Friends (or Quakers as they love to be called today) were the dominant class in the community and dominated its affairs. Scattered among them were about fifty men and women of our group, all engaged in gainful employment. This was one of the few localities in Indiana where we could live in safety and enjoy a measure of freedom.

Paul Quinn often said that this circumstance and the friendly attitude of the people, especially the Quakers, influenced him in his decision to make Richmond, Ind., his future home.

He arranged for a return visit and on Sunday, September, 23, 1836, preached to a good sized audience in a grove at the east edge of the town. Later the same day in the two-room log cabin of Cornelius Overman, who lived at what is now 419 South 5th Street, he organized the fifteen persons assembled into a Methodist Society. This was the beginning of our local Bethel A.M.E. Church. It is one of the few surviving, of the many organized by him in this section.

Most of the churches he organized were in rural districts and have been abandoned because of the migration of our group to the larger towns and cities.

It was generally known in this community that Paul Quinn was of foreign birth, but many of our forbears, having no knowledge of an India in Asia, believed him to be a West Indian.

A Directory of the City of Richmond, published in 1865, and other publications in our local library give his birthplace as Calcutta, India. His parents were Hindus and he was born near the close of the 18th century; the exact date is not known.

The original marker erected over his grave by his widow gave the year 1800. That stone fell in decay several years ago and was replaced by the Churches of the Richmond District with a granite monument which bears the simple inscription 1800-1873. The latter is the year of his death.

An article in the Richmond *Telegram*, a weekly, published February 28, 1873, gives this account of his life prior to his arrival in America: "His father and uncle were mahogany merchants, the latter being very wealthy. From infancy the cruelties practiced by the Hindus upon each other, both in peace and war, were revolting to him and this repugnance was strengthened at about the age of 17 years by hearing Elizabeth Walker, a Quakeress who went from England

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\* Rev. J. P. O. Wallace—"A Unique Biographical Sketch of A Pioneer Missionary."

\*\* Indianapolis, Ind.

on a mission to India. He did not profess to have been converted under her preaching but was so convinced of the truth of her doctrines especially with regard to war, intemperance and the like, that he began not only to defend but advocate them among his acquaintances. This caused his father to disown him and finally banish him from the home. Subsequent persecution by his countrymen caused him to decide to leave his native land. Some English sailors befriended him and with their aid he obtained passage to Gibraltar and from there to Sheffield, England. Here he came under the notice of Samuel Hicks, interested in maritime trade with America, who found passage for him to Long Island, N. Y., the home of a brother, Elias Hicks. (This Elias Hicks headed a movement in 1827 that resulted in the organization of the so-called Hicksite Friends.)

Sometime later we find him in the employment of a lumberman in New Hope, Cecil Co., Maryland. Here he was converted and united with the M. E. Church. Not long after he was licensed to exhort and later to preach locally.

Finding his color a bar to further advancement and hearing of the success of the A.M.E. Church, he moved to East Point, Pennsylvania, and was received into the local A.M.E. Church, at that time in charge of a Rev. Collins.

The next year, 1824, at the Conference held in Philadelphia, Rev. Collins introduced him to Bishop Allen, and his name was placed on the Conference Roll. His first assignment was laying out a circuit in Bucks Co., Penn. He laid out this circuit with great success, showed extra-ordinary ability as a worker and organizer and was complimented by the Bishop at the next Session of the Conference.

Serving the Churches in his circuit, he rode horseback; before his coming, preachers on circuit either walked or had some kind of conveyance. Paul Quinn always loved to boast he was the "first circuit rider in the A.M.E. Church."

After several years of successful service, because of some disagreement with Bishop Allen he resigned from the Connection and returned to New York City. This was an incident in his career about which he never talked. Clergymen in the East--his contemporaries--have left the record "of his organizing a Church in New York City that at one time had 150 members." He did not prove to be a very successful Pastor and very much discouraged, was thinking of returning to the Mission field when news of the death of Bishop Allen reached him. He immediately resigned from his Church and winding up his affairs proceeded to Philadelphia. Here he met Bishop Morris Brown and presented his application for re-admission to the Connection.

Bishop Brown knowing his peculiar talents for the Mission field received him with the "proviso, that he go West and speed up the Connection." This he agreed to do and it was said "he rode out of Philadelphia the next morning headed for the West." Apparently he had made no other preparation than a good night's rest.

Traveling by stage coach, or, most of the time, on horse back, he visited every nook and corner of what was once the Northwest Territory, permitting no hardship or danger to interfere with his mission. In twelve years he organized as many Churches as were in the Connection when he received his Commission. At the General Conference held in Pittsburg in 1844, he was elected 4th Bishop of



the Church and assigned the new Episcopal District which his labors had created. He was the only individual in the history of the Church elevated to the Episcopacy direct from the Mission Field.

All the contemporaries of Paul Quinn agreed that he was not very learned, but had ready wit, a talent for organization and was a powerful preacher of the evangelical type.

Having a remarkable memory for Bible verses which he could quote at great length, he preached with great deliberation; there was no trace of foreign accent in his speech and he had a voice of great carrying power that made him ideal in the open air where much of his preaching was done. In his sermons he could enumerate, in the style of St. Paul, the danger and persecutions he had undergone for the sake of the Gospel, in a dramatic and convincing manner, and could describe, as he said, "the only two places where he knew men went after death," with an earnestness that brought conviction to many of his hearers.

Always a Churchman, he took no part in the political discussions of the day. Slavery, he said, was just another sin against God and man. On occasion he would denounce the Slaveholder in his sermons; and he generally climaxed his remarks with his favorite expression, "May God have mercy on him; I never will."

His attitude on this question caused his imprisonment in unfriendly communities on the grounds that he was disturbing the peace. Once he was detained several days in St. Louis until his ministerial papers arrived from Richmond. Attempts to break up his meetings were frequent, but generally unsuccessful. Many stories were told of how Paul Quinn, who was a large and powerful man--6 feet, 3 inches in height and weighing more than 250 pounds--always took a hand in forcibly ejecting intruders bent on disturbance. On one occasion, at Mason, Ohio, where he was to preach at a camp meeting conducted by the Rev. Dan Winslow, the pro-slavery crowd attempted to break up the service. In the melee Bishop Quinn was stabbed in the thigh. It proved to be only a flesh wound and after some first aid he hobbled to the speaker's stand and proceeded to flay the slavery crowd in such strong terms his friends, fearful of further violence, guarded him out of town.

Paul Quinn was married twice, his first wife dying while he was a circuit rider in Pennsylvania. Several years after he was elevated to the Bishopric, he married Mary Jane Sims, a widow living at that time in Hamilton, Ohio. She brought her three daughters and son to the home he had prepared for them at 221 S. 6th St. Here they lived very happily in a style befitting his station, entertaining friends and the notables of the day.

Paul Quinn to the end of his life clung to the habits of his early days, riding horseback to Conferences and meetings, preaching and ministering to Churches, large and small, with that personal oversight that had brought him great reputation and fame.

Suffering many years from a stomach ailment, which the Doctors of the day pronounced cancer of the pyloric orifice, after a lingering illness of four months, he passed to his reward, February 23, 1873. The newspapers of the

day record, "His remains were followed to their last resting place in Earlham Cemetery by the most imposing procession ever seen in the city."

Down through the years his grave has been a shrine to which all gatherings of the A.M.E. Church meeting in this city have made a pilgrimage.

His familiar figure riding through the streets was long remembered and his name and fame have become a part of the cherished traditions of this Quaker City.

### *Prominent Figure in the Home Field*

In any history of missions of the African Methodist Episcopal Church the name of *Bishop Daniel Alexander Payne* must be included as he was a very significant figure in the development of missions. Bishop Payne sought diligently to expand the work of the Church within the confines of the United States under the guidance of well-trained leadership. He played an impressive role in establishing churches throughout the country, particularly in the southern area during the Civil War and Reconstruction period. His wise judgment and intelligent guidance exerted a wholesome influence over the lives and work of the missionaries appointed by him.

Although Bishop Payne's Missionary activities were confined to the home field he was a prominent figure in discussing the expediency of extensive foreign enterprise. He contended that the A.M.E. Church was not financially able to properly conduct missionary work in foreign countries. Bishop Payne usually opposed Bishop Willis Nazrey's stand for foreign missions. Bishop Nazrey felt that the Church should continue its foreign work. At the Philadelphia Annual Conference of 1855 Bishop Nazrey stated, that the spirit of the early days of the church had died for "there was a missionary in Africa and St. Domingo from our Connection," at that time. He longed for an awakening of that old spirit to further the cause of African Methodism abroad.

Bishop Payne's attitude toward the matter is evidenced in his statement, "The zeal of the zealous bishop outran his knowledge of the cost and difficulties of establishing missions in foreign lands. Even the planting of a foreign mission necessitates an outlay that our Connection was not altogether prepared to meet in 1889, still less in a position to meet it in 1853."

To Bishop Nazrey's remark that it was the duty of the church "to look after perishing Africa, the West India Islands, St.



Bishop WILLIS NAZERY

Bishop D. A. PAYNE, D.D.

Domingo, and others — and all those who are not christianized," Bishop Payne gave his opinion in these terms, "Now, where there is no ability to perform an act, there can be no duty to perform it; hence, to exercise a right under such circumstances would place us in a very painful and ridiculous position—even in the position of the man who commenced to build, but was not able to finish his house, and, therefore became the laughing stock of his neighbors."

THE RT. REV. DANIEL ALEXANDER PAYNE, sixth bishop of the A.M.E. Church was born on February 24, 1811 in Charleston, S.C. He left Charleston in 1835 after his conversion and affiliation with the church a few years earlier.

In 1843 Rev. Payne became pastor of Israel Church in Washington, D.C., where he remained for two years. While in Washington he had to furnish a thousand dollar bond as security for good behavior in compliance with the law of the District of Columbia at that time.

Rev. Payne went from Israel Church to Bethel A. M. E. Church in Baltimore. During his five year stay at Bethel Church he supervised the erection of the building on Saratoga Street.

In his early pastorate, Rev. Payne advocated education for the ministers of the African Methodist Episcopal Church. His views were published in the church magazine while Rev. George Hogarth was editor. Many untrained clergymen resented the attitude of Rev. Payne and bitterly opposed his efforts. They lacked the vision and foresight which prompted his campaign for intelligent, educated leadership to facilitate the future progress of the race and church.

On May 13, 1852 Rev. Payne was ordained bishop of the African Methodist Episcopal Church. He returned to Charleston his native home a few years later to organize the A.M.E. Church in the city in which he had suffered persecution and imprisonment thirty years earlier.

From 1863-1876 Bishop Payne served as president of Wilberforce University, (founded in 1856,) after purchasing the property for \$10,000 in 1863. In 1878 Bishop Payne resigned from Wilberforce to continue the work on his history of the A.M.E. Church.

Bishop Daniel Alexander Payne died on November 29, 1893 after serving as senior Bishop for over twenty years. He was buried in Baltimore, Md.



*An Unsung Hero.*

As William Paul Quinn performed his spectacular work in Ohio, Indiana and Missouri, organizing missions, establishing churches and directing thirsting souls to the Well of Salvation, other zealous missionaries for Christ and the cause of African Methodism were laboring more quietly, but equally as sincerely, elsewhere throughout the country. Just such an unsung hero was Abraham Thomson Hall, a noble pioneer worker and contemporary of Rev. Quinn. Hall lived to see a century of progress and constructive endeavor in the rise and expansion of the African Methodist Episcopal Church. About six years after Richard Allen and his faithful band organized the A.M.E. Church in Philadelphia, Abram T. Hall was born at Mifflinton, Pa. on January 17, 1822.

A quotation from the Encyclopedia of the A.M.E. Church describes the early period of his life. "His early life was the usual round of chores, work, in the clearing, cropping and winter schooling. While in his teens he was apprenticed to a barber in Lewiston, Pa., and it was there that he gained his first vision of the larger horizon which awaited him. He worked his way west in 1841 by canal and portage to Pittsburgh, thence on foot to Erie, Pa., where he remained three years."

It was during the period between 1841-45 that Abraham Hall organized an A.M.E. Church in the home of an Alexander Sims in Erie. He began with 21 members.

Later in 1845 Hall moved to Chicago, Ill. where he decided to reside permanently, and opened a business as barber. There with Madison Patterson, a local A.M.E. preacher, John Day and others, Abraham Hall, in the fall of 1845, started a house-to-house prayer meeting which continued until the arrival of Philip Ward, a traveling A.M.E. preacher, in 1847. Ward met the Hall praying band and organized them into Quinn Chapel with Abraham Hall as the first trustee, class leader and steward. Quinn Chapel, Chicago, now has one of the largest congregations in the connection.

From 1848 until 1850, when Abraham Hall had the distinction of being the first colored man in Chicago licensed to preach, he conducted services as an exhorter. Later the same year Bishop Quinn ordained him a local deacon. Hall was a local delegate to the General Conference held in New York in 1852. When he returned



from the conference he became chairman of the Building Committee under the pastorate of Rev. John A. Warren. It was Abraham Hall who superintended the building of a large church and parsonage at the corner of Jackson and Buffalo Streets, Chicago. This imposing edifice was destroyed by the Chicago fire in 1871.

In 1856 Hall joined the Indiana Conference where he was ordained an elder by Bishop Payne who started him to work in "The Blue River Circuit," a difficult round of Indiana Churches. As a result of his good faith and persistency in his work, Rev. Hall was sent to larger and better stations. He was called "The Father" of the Illinois Conference, and he helped form the Iowa Conference. He retired from active service in Batavia, Ill. at the close of the 19th century.

## CHAPTER V.

### *Productive Period of Missionary History Last Half of Nineteenth Century.*

#### *Home Field*

During the William Paul Quinn period of missionary development, the country was moved by a nation wide western trend. The discovery of gold in California in the late forties stimulated the latent adventuresome spirit of many, and the prospect of fabulous wealth lured both the individual and the family to the Pacific coast. As Americans of African origin have always played a significant role in the expansion and progress of this great country, they, naturally, were numbered among the caravan hosts that blazed their way to the west coast.

#### *Work in California.*

The famous "gold rush" of 1848 attracted people from all walks of life to the State of California. The prospect of gold and a future life of ease and luxury lured the business man, professional man, adventurer and the racketeer. With them came their families, including women and children. From such a heterogenous influx, both good and bad elements were bound to emerge. For a period of time, it appeared that vice and crime exerted the stronger influence. Thus, San Francisco, the melting pot of the west coast furnished a ripe field for Christian missionary work. The job was not an easy one for any Christian worker as most of the people had become so material minded that their true spiritual qualities appeared to be quite dormant. Under these trying circumstances many zealous missionaries began their work in California.

Charles Stewart was the first African Methodist Episcopal missionary to reach the coast. He arrived in San Francisco the 11th of February in 1852. Immediately, he made preparatitons for a prayer meeting which was conducted in the home of his friends, a Mr. and Mrs. Edward Gomez on Sunday, February 14th. Two days later a group of four held private prayer service seeking Divine guidance in their procedure to establish a church. As a result of the meet-

ing a committee of three went out the following day and rented a house at \$40 per month for the purpose of holding worship. They had a small pulpit built and benches were made by the owner of the house who was a carpenter. This work cost \$100. A minister from Boston, Rev. George Taylor, assisted in the dedication of the building and administered the sacrament on February 22, 1852.

Joseph Thompson, a minister from England, ordained by the Wesleyan Methodist Church, arrived in the city in March of the same year. He became the first pastor of the San Francisco Church and later had the church incorporated. Rev. Thompson secured the signatures of the Mayor of San Francisco, the Governor of California, also the City and State Seals. He received donations of \$100 each from both the Governor and the Mayor toward a building fund. Through the recommendation of both State and City Officials, additional donations were received from the Adams Express Company of Sacramento and San Francisco and the Townsend Banking Company in both cities.

As a result of this cooperation, by August, 1852, a \$900 building had been completed. Again, Rev. George Taylor officiated at the dedicatory services on August 8, 1852. A week later after the dedication of the building, Charles Stewart sailed for home. Although this African Methodist Missionary's work in California was confined to San Francisco, it was a successful beginning of the Church in that state.

In the latter part of the year 1852 Rev. Thomas H. D. Ward, the first ordained minister of the African Methodist Episcopal Church to work in California, arrived. He had been appointed to the Pacific Coast by Bishop Quinn in 1849. Rev. Ward labored under great difficulty because of the widespread moral degeneracy among the citizenry. In spite of the grave deficiency in spiritual thought and the wide emphasis on material wealth with the cry of *gold, gold, and more gold*, this Christian minister did a commendable job.

In May 1860, at Pittsburgh, the General Conference adopted a special resolution with reference to the work in California which read, "whereas this General Conference has heard upon the floor the voice of California, saying, 'Come over and help us; and whereas, this Conference has decided that Hayti demands our attention; therefore,

Resolved, That the Bishops be respectfully requested to inform this Conference as early as possible whether they will be able to visit

the Pacific Coast and Hayti as soon as those places will demand it? and if said visits will in any way prevent them from attending to their Episcopal duties in the Atlantic States? and if so, would it, in their judgment be advantageous to elect another Bishop, whose duty it shall be to visit the Pacific Coast and Hayti as soon as possible, that our cause there may be properly represented?

*Answers.*

- 1st. One of the Bishops will, if the means are provided by the churches, spend from eight to ten months in California within the next year, and will visit that distant field twice within the next four years.
- 2nd. One of them will also visit Hayti if the means are provided.
- 3rd. We do not think that the visit to said places will materially interfere with our Episcopal duties in the Atlantic States.
- 4th. The visit of one of the Bishops to California and to Hayti, will render it superfluous to ordain a Bishop for the purpose of merely visiting the said places.

(Signed)

Wm. Paul Quinn.

Willis Nazrey.

D. A. Payne.

*Important Conferences in 1856.*

In 1856 two conferences of lasting significance in the history of the African Methodist Episcopal Church were held, one in the United States, the Tenth General Conference and the other in Canada, the Canadian Annual Conference.

May 5, 1856 marked the opening of the Tenth General Conference of the African Methodist Episcopal Church in Cincinnati, Ohio. When Bishop Payne delivered his address to the members and delegates assembled for that important occasion, he sounded the note of education and emphasized the necessity of well trained leadership in the African Methodist Episcopal Church in his statement, "No man should be more enlightened than the Ambassador of the cross, because no position is so commanding and no office freighted with such important results as his. Of all the ministers of Christ there are none

who have more need of being thoroughly educated than those in the African Methodist Episcopal Church."

While work of a purely missionary nature was being conducted in Ohio and West Pennsylvania the effect of these efforts were felt in the field of education. As ministers of the African Methodist Episcopal Church were riding the circuits of Ohio, they came into contact with the ministers of the Methodist Episcopal Church who had begun the foundation for a school at Wilberforce, Ohio for the education of colored youth. However, the endeavors of these ministers of the Methodist Episcopal Church had already been preceded by the efforts of the African Methodist Episcopal Church to establish the Union Literary Institute in 1847 in the State of Ohio.

Therefore, the opening address of Bishop Payne with its emphasis on education sounded a significant note, because at that time a summer resort in Green County, Ohio, called Tawawa Springs had been purchased as a definite location for Wilberforce College. The school was incorporated on August 30, 1856, three months after the General Conference convened.

Although the 1856 General Conference stressed education, it is of interest to note that the African Methodist Episcopal Conference rejected the proposal made by the Methodist Episcopal Annual Conference to establish schools for the education of colored youth because its sponsor, Dr. Durbin had the reputation of being a colonizationalist.

Another item that received considerable attention at the Cincinnati General Conference was the foreign mission field. The duty of the Conference to consider the cause of missions was stressed, and reference made to the failure of the Conference to continue the missionary work begun in Liberia, Sierra Leone and Haiti. Western Africa was set off as a mission and the Rev. J.R.V. Morgan appointed to take charge of the work there, but no definite action resulted from the appointment. The Conference discussed the churches in Canada also.

#### *The Canadian Annual Conference.*

The last Annual Conference of the African Methodist Episcopal Church in Canada was held in 1856 about four days after the General Conference in Cincinnati. At the close of the Canadian Conference, a convention was held to consider the withdrawal of the Can-



adian group from the African Methodist Episcopal Church. Resolutions were drawn up and adopted in which it was proposed that a new organization be formed to be known as the British Methodist Episcopal Church with the Rt. Rev. Willis Nazery of the African Methodist Episcopal Church, United States, as the presiding Bishop.

This action was taken by the Canadian Conference because the Fugitive Slave Law had been passed and slave owners were making every effort to secure the return of runaway slaves. The constant threat to their liberty gave rise to the thought that if they became citizens of Canada their safety would be assured; and likewise, if the Church became a Canadian Institution it would be in a better position to secure help from the Canadian authorities.

Bishop Daniel A. Payne sympathized with the plan to protect the interests of the church in Canada and its members. Through his influence and that of others, on October 3, 1856, the request of the Canadian Church was granted. The African Methodist Episcopal Church in Canada was dissolved in Chatham, Ontario with Bishop Payne participating. Simultaneously, the new Church was organized under the name of the British Methodist Episcopal Church of Canada, and Bishop Willis Nazery, who had moved to Canada, was appointed Presiding Bishop in compliance with the request of the Canadian Church. There was an understanding between the African Methodist Episcopal and the British Methodist Episcopal Churches that friendly relations were to be maintained, and both parties agreed to exchange delegates at each General Conference, but neither delegates were granted voting power. The British Methodist Episcopal Church relinquished all claims to the A.M.E. Book Concern.

### *Activities through the Civil War and Reconstruction Period.*

Throughout the critical and perilous period of the Civil War and Reconstruction, the courageous apostles of African Methodism continued their great work, facing whatever danger and problems that confronted them with a firm and sincere faith in the ever abiding and protecting Presence of God. Armed with this strong faith they trudged on into states in which the battle raged and where they often encountered bitter opposition and cutting hatred. It was on such faith as these men possessed that the Institution of the African Methodist Episcopal Church was founded and continues to survive. Their

unwavering faith and exalted vision formed an invincible weapon of defense, powerful and conquering in its protective and guiding influence, enabling them to accomplish the seeming impossible as they held aloft the banner of Christ and the African Methodist Episcopal Church amidst the turmoil, devastation and hatred of a Civil War. They laid the foundation for the influential, far-reaching work that is now being conducted by the A.M.E. Church in the South through the medium of its well-equipped schools and churches.

At the Baltimore Annual Conference in 1863, a Rev. Lee from a New York Methodist Episcopal Church asked for colored ministers to go as missionaries to South Carolina as the state had been taken over by the Union forces. The Conference realized that such action indicated the possibility of reestablishing the African Methodist Episcopal Church in South Carolina. As has been mentioned in a previous chapter, the former work was ephemeral due to the Visey insurrection in 1822. By the time South Carolina seceded from the Union, the congregation had become disintegrated and its members scattered.

This was the situation into which Revs. James Lynch and J. D. Hall were sent as missionaries in 1863 by the Baltimore Annual Conference. Their advent in the South marked the initial period of active and permanent work of the African Methodist Episcopal Church in the South Atlantic area. By May, 1865, these missionaries were partially supported by funds from the American Missionary Association through arrangements made with that organization by Bishop D. A. Payne a couple of days before sailing for Charleston, S.C. to form the South Carolina Annual Conference. On the trip to Charleston the Bishop was accompanied by Elders J. A. Handy, two Itinerant Licentiates, James H. Johnson and T. G. Steward and a Local Preacher, William Bently. The South Carolina Annual Conference was organized on May 16, 1865 in the Colored Presbyterian Church of Charleston by Bishop Daniel Alexander Payne.

The men who accompanied Bishop Payne together with others who followed later were sent forth as missionaries throughout the state of South Carolina and neighboring South Atlantic States. Among these Christian trailblazers were such men as newly ordained Bishop Alexander W. Wayman, Reverends Elisha Weaver, R. H. Cain, George A. Rue, George W. Brodie, H. M. Turner, C. H. Pierce, Charles L. Bradwell, Harry Stubbs, Joseph Wood, S. B. Williams, Samuel Drayton, Andrew Brown, A. T. Carr, Peter

McLane, Thomas Crayton, C. Sampson, R. Vanderhorst, A. L. Stanford, W. J. Gaines, H. Strickland, S. B. Jones and William Bradwell.

While in the South Atlantic section, Bishop Payne visited Savannah, Georgia, the initial field of missionary work under Methodist supervision in this country. It was in Savannah that John Wesley, the founder of Methodism, landed with his brother, Charles Wesley. On March 7, 1730, John Wesley preached his first sermon on American soil.

T. G. STEWARD, who accompanied Bishop Payne to South Carolina to assist in the organization of the South Carolina Conference later went to Macon, Georgia, where he built a church called "Steward Chapel.". He also served as pastor of Metropolitan Church in Washington, D. C. and wrote several books, one of which is entitled "Genesis Reread." He was chaplain in the United States Army and president of the Freedman's Savings Bank in Macon, Georgia and published a Sunday School paper, "The Sling and Stone."

### *Southern States*

#### *Introduction of the A.M.E. Church into the Southern slave area.*

The work in slave states deserves great commendation. Missionaries labored under supreme difficulties and hardships. They faced persecution, imprisonment and other forms of brutality in their effort to spread the gospel of Christ and the doctrine of the African Methodist Episcopal Church.

Attention has already been directed to the beginning of A. M.E. Work in South Carolina by Morris Brown during the twenties when the foundation for missionary venture was laid in that area.

The missionaries to the deep south had to fight malaria and other diseases. Traveling facilities were poor and inadequate, and even physical resources were limited.

#### *New Orleans.*

Bishop Quinn sent Rev. John Mifflin Brown to New Orleans in 1852 to supervise the work in that city. It had its missionary beginning eleven years prior to that date. Permission for establishing an African Methodist Episcopal Church had been granted to Charles Doughty in 1841 when he petitioned the Indiana Annual Conference.

In spite of the usual pre-emancipation difficulties in southern

states and five arrests with one imprisonment because he permitted slaves to attend services, Rev. Brown did a very commendable work in New Orleans during his five years stay. He organized four societies, instigated the building of one \$3,000 church edifice, Morris Brown, and the purchasing of another for \$2,000 called Trinity.

News of the struggle and opposition confronting the New Orleans Church reached the 1856 General Conference in Cincinnati, Ohio. This is indicated by a resolution adopted by Rev. McIntosh at the 1856 Conference. The resolution, read in part,

"Whereas, a communication has been received from our church in New Orleans, therefore, resolved that this General Conference sympathize with our people in New Orleans and humbly trust that the day of trial may soon end."

#### *St. Louis, Mo.*

Rev. Jordan W. Early, licensed to preach in 1836, was responsible for the valiant work accomplished in St. Louis. He braved the storm of opposition and persecution to which both slaves and free colored people were subjected as a result of the Nat Turner insurrection in Virginia, in 1831. By 1840, his society of sincere members erected a brick building with an auditorium, gallery and basement at a cost of \$5,000.

#### *Norfolk, Virginia.*

In the fall of 1863 the Colored members of Bute Street Methodist Episcopal Church - South, in Norfolk, Va. petitioned the Baltimore Conference of the African Methodist Episcopal Church for membership. They requested Rev. Alexander Wayman to visit them. The clergyman obtained a pass and went to Norfolk, Va.

He preached from the cherished text "I seek my brethren" Gen. 37:16. The Board and Congregation unanimously voted to unite with the African Methodist Episcopal Church. Rev. A. W. Wayman returned to Baltimore with a new church of 800 members and five local ministers, R. H. Parker, James Tynes, Peter Shepherd, Americus Woodhouse, and Amos Wilson. Rev. Wayman returned to Norfolk in November 1863 with Bishop Payne and Rev. John M. Brown, to fulfill his promise to bring Bishop Payne to the people of Norfolk. Rev. Brown was appointed pastor of the church. He was the first colored minister to serve the church.

*Portsmouth, Virginia.*

In the afternoon of the same day of their visit to Norfolk Bishop Payne went to Portsmouth, Va. and took in Emanuel Methodist Church with a large membership. He appointed Rev. James A. Handy, a deacon as the first pastor of the North Street Church.

*Oklahoma City, Oklahoma.\**

When Oklahoma City was opened for settlement April 22, 1889, ere the dust had settled from the din and confusion of the run and rush of homeseekers, steps were being taken to establish churches within its borders. Among the representatives and exponents of various churches and denominations who were then active in laying the foundation for a permanent religious and spiritual environment in Oklahoma City were a few African Methodists.

Accurate data from the records pertaining to the history of Avery Chapel are not available but information has been obtained through the resourceful memories of early inhabitants and members who were associated with Avery Chapel's activities.

The first efforts toward the establishment of the African Methodist church consisted of prayer meetings conducted in the homes of various members of the denomination, and by the month of September, 1889, the organization of an African Methodist Church in Oklahoma City was assured. Rev. Elisha Hopkins established a church in a tent in the 200 block West Choctaw Street; and Rev. William Weir established one at his residence at the corner of Third and Hudson Streets in Oklahoma City. There were not enough members of the denomination to constitute two churches, hence the members realized the necessity for consolidation. After many meetings and much discussion, Rev. G. C. Christburg, of Guthrie, who was a presiding elder, called a meeting for consolidation early in 1890. In the consolidation Rev. Elisha Hopkins was appointed as pastor of the church, but owing to the fact that the appointment was not satisfactory to the followers of Rev. Weir and in order to promote harmony, a Rev. C. C. Hubbard was selected as pastor.

After the permanent organization had been completed it became necessary to select a name for the church. A Mr. Willis Wade who had come to Oklahoma City from Memphis, Tennessee, and who had been a member of Avery Chapel African Methodist

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\* Program of the Bishop's Council, 1941.



Episcopal Church in Memphis, submitted the name, "Avery Chapel," which was unanimously adopted for this church.

On the 16th day of June, 1892, the church purchased Lots 19 and 20, Block 19, South Oklahoma City, which location was on Pottowatomie Street near the corner of Robinson Street, and had a frame church building constructed thereon, and a full fledged Avery Chapel A.M.E. Church was established.

### *A Few Trailblazers in the South Central States.*

Early pioneers in Tennessee, Texas, and Mississippi were: Bishops James A. Shorter, J. P. Campbell—in Arkansas, and Alabama: Bishop J. M. Brown; itinerant ministers in Texas: Johnson Reed, Richard Haywood, Samuel Carroll, John Mark, Charles B. Foster and Charles Connor.

In Tennessee there were also D. E. Asbury, Basil L. Brooks, H. E. Bryant, J. W. Early, Bedford Green, Nathan Mitchem, L. N. Merry, Page Tyler, A. A. Williams, and G. L. Jackson.

Southern Trailblazers met with great hazards and persecution. The Ku Klux Klan which started about this time was an opposing factor to any constructive work for or by Negroes. The excellent spirit of forgiveness and consideration exhibited by the ex-slaves after the war, offered no excuse for the activities of the Ku Klux Klan. Bishop Smith described the valor of these pioneers in these words,

"When we take into account the trying circumstances of the times in which they acted, that they were a part of a despised and feeble people, strong only in faith and hope, and inspired by the Holy Spirit, we can, to some extent, realize how marvelous were their accomplishments in the face of unrelenting opposition, bitter persecution, and obstacles which were intended to be insurmountable. In many respects their experiences tallied with that of Paul, as set forth in 2 Corinthians 11.

'In stripes above measure, in prisons more frequent, in deaths oft. ....

Thrice was I beaten with rods, once was I stoned..... In journeys often, in perils of waters, in perils of robbers; in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.'

Verily these men sowed in tears, and endured privations and sufferings which it is not possible for those of this generation to sense. They labored without thought or hope of earthly reward. No titles followed their names. They were pastors, and as such the people were wont to address them. They exacted no promises from the appointing power. They were willing to go wherever sent. They rendered

cheerful and loyal obedience to their superiors, which was largely the cause of the successful progress of the work."

### *A Few Highlights.*

1863—Wilberforce University came under the sole ownership and supervision of the African Methodist Episcopal Church. Bishop Payne purchased the property for \$10,000.00 and assumed the presidency. The first group of students was graduated in 1870: Thomas H. Jackson, John T. Jenifer and Isaiah H. Welch.

1874—The Woman's Parent Mite Missionary Society was organized by the Bishops with Mrs. Mary A. Campbell as its first president.

1876—Bishop D. A. Payne resigned from the presidency of Wilberforce to enable him to continue his work on the history of the African Methodist Episcopal Church.

1876—The Woman's Parent Mite Missionary Society reported, through its treasurer, Mrs. Harriet Wayman, over \$600.00 raised during its two years existence. This sum was to be appropriated to the work in Haiti upon the appointment of a missionary.

1880—Bishop H. M. Turner recommended, in the form of a resolution, that a committee of three, five or seven be appointed to meet the British Methodist Episcopal General Conference for the purpose of arranging cooperative missionary work in British Guiana and the West Indies Islands. The resolution was carried unanimously, and W. H. Hunter, J. A. Handy, J. M. Townsend, John Turner, Nathan Mitchem, Joseph E. Hayne, I. N. Fitzpatrick, J. T. Jenifer, and W. R. Carson were appointed on the commission.

### *First Steps in Foreign Missions Under the Missionary Department. West Africa.*

In 1888 Sarah J. Gorham of Charles Street Church Boston, left the United States to join Rev. Fredericks in Sierra Leone. She was the first woman Missionary worker in the African Methodist Episcopal Church appointed to a foreign field.

Sarah Gorham was born December 25, 1832 in Fredericksburgh, Md. She died on August 10, 1894 in Freetown, Sierra Leone. (When Dr. L. L. Berry and his party inspected the work of the

African Methodist Episcopal Church in West Africa in 1939 they visited the grave of this pioneer missionary worker and held a memorial service.)

*Bishop Turner Visits West Africa.*

On October 15, 1891, Bishop Henry McNeil Turner, accompanied by Rev. J. R. Geda, sailed for Liverpool en route to West Africa on the S.S. "City of Paris." He reached Sierra Leone on November 8th on board the S.S. "Roquette." The Bishop established his headquarters in Freetown, the capital of Sierra Leone, which at that time had a population of about 30,000.

November 10, 1891, two days after his arrival Bishop Turner organized the first Annual Conference of the African Methodist Episcopal Church in Africa and called it the Sierra Leone Annual Conference. The Sierra Leone Conference included native tribes, Timmee, Caso, Akoo, Ebo, Shrbo, Mendi, Mandingo, Fullah, Limba, and Yennie with a lay membership of 405. About \$10,000 was the approximate value of the property. Appointments were granted to ten ministers and three were ordained deacons. Bishop Turner delivered both the morning and evening sermons to large and enthusiastic audiences. Five hundred persons celebrated the Lord's Supper at the close of the morning service. The dawn Love Feast held at 6 A.M. was an inspiring and meaningful event. Bishop Turner describes it,

"The experiences given were familiar and unfamiliar. Some expressed themselves in good English, some in broken English, and others in this and that language. Some twenty languages were used in giving the experiences. But a large number could understand everybody and responses would come from all over the church, and tears would be shed. Never were so many languages used in a love feast in the African Methodist Episcopal Church; never were more terms used to express approval."

The Conference was held in Zion African Methodist Episcopal Church, previously known as the Lady Huntington Church. Members of organizations included J. R. Frederick, J. R. Geda, itinerant elders; H. M. Steady, secretary, M. Newland, D. B. Roach, George D. Decker and Joseph Coker, itinerant deacons. This Freetown African Methodist Episcopal Annual Conference which lasted four days drew considerable attention from all types of people. The unusual interest exhibited was not confined to inhabitants of the



Reception of Ethiopian Church by Bishop Turner

capital of Sierra Leone but spread to neighboring regions in the Colony.

Bishop Turner left Sierra Leone on November 21st for Liberia where he arrived on November 23rd. When he reached the capital of Monrovia, Liberia, Rev. S. J. Campbell and Clement Irons met him and escorted him to the home of General R. A. Sherman, a Liberian army officer. There he was accorded a fine reception. After a brief visit Bishop Turner left Monrovia on the steamboat built by Clement Irons and sailed up the St. Paul's River for Muhlenberg where he organized the Liberian Annual Conference on November 23, 1891, with the following membership; itinerant elders, S. J. Campbell and J. R. Geda; traveling deacons, Clement Irons, James Wilson, J. P. Lindsay, Ambrose Reed, Scott A. Bailey, William F. Cheesem, E. G. Lewis, (secretary) and Charles F. White. The Bishop was gratefully received throughout all Liberia. The night preceeding his departure in December, 1891, a letter was presented to Bishop Turner from the leading citizens and government officials of the Liberian Republic. \*

#### *South African Church Received.*

The year 1892 marked the organization of the Ethiopian Church in Pretoria, Transvaal South Africa on November 20, by Rev. M. M. Mokone.

Rev. Mokone, an elder of the Wesleyan Methodist Church resented the segregation of colored ministers (in 1886) in his denomination. Until that time both colored and white ministers assembled together in district meetings. In 1886, however, it was required that they meet separately, with the brethren of color supervised by a white presiding officer, and secretary. In 1892, Rev. Mokone withdrew from the Wesleyan connection and on November 20, 1892 organized the Ethiopian Church in Pretoria, with fifty members. The Transvaal government recognized the Ethiopian Church in January, 1893; and the church was formally organized on November 5, 1893 in the Marasbastad location with a white Wesleyan minister, Rev. W. J. Underwood preaching the sermon. By a strange coincidence Rev. Underwood selected the same text that Bishop Francis Asbury of the Methodist Episcopal Church used at the dedicatory services of Bethel A.M.E. Church, Philadelphia, July, 1794.

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\* A copy of the letter will be found in the appendix.



The counterpart of the prophecy of Isaiah as he referred to the introduction and peaceful reign of the Church of Jesus Christ when he said, "And a little child shall lead them," may be applied to this introduction of the Ethiopian Church of South Africa to the African Methodist Episcopal Church, for it was a native young woman of South Africa, Catherine Manye, who first called the attention of the Rev. M. M. Mokone to Bishop H. M. Turner, of Atlanta, Ga., as the representative of the greatest Negro Church in the world, known as the African Methodist Episcopal Church.

Acting upon this information, in 1895 Elder Mokone wrote Bishop Turner for information as to school facilities in the African Methodist Episcopal Church in America for his son. This correspondence was followed up to the extent of bringing further information to Elder Mokone from Bishop Turner respecting the African Methodist Church in America and the open door of opportunity for the South African. These little incidents led eventually to a decision on the part of the Ethiopian Church to link up with African Methodism in America.

The Ethiopian Church of South Africa was the outgrowth of similar incidents which gave birth to the African Methodist Episcopal Church. The missionary labors of the Wesleyan and other white denominations had resulted in bringing to the Christian ministry many Native pastors and adherents. But due to what may be regarded as un-Christian practices, which also were stinging to the spiritual pride of these adherents, the full-fledged members of the Wesleyan Methodist Church of South Africa, in 1892 decided to withdraw from the Wesleyan Church under the leadership of Rev. M. M. Mokone. Rev. Mokone with fifty members organized the Ethiopian Church in Pretoria, November 20, 1892.

Under President Paul Kruger's regime the Transvaal Government recognized the Ethiopian Church in January, 1893. On November 20, 1893, the first Ethiopian Church was opened in the Marabastad Native location, in an old thatched house, the property of Mr. William Makanda, who, though a Wesleyan, was in great sympathy with the movement. From this small beginning the Ethiopian Church grew rapidly under the leadership of Rev. M. M. Mokone and the ministers who early joined him in this organization; outstanding among whom were; Reverends F. M. Gow, J. Z. Tantsi, J. G. Xaba, James M. Dwane.

At the third session of the Ethiopian Conference, held in Pretoria, March 17, 1896, the Ethiopian Church voted to join the African Methodist Episcopal Church, if accepted. As a result of this vote, the Rev. James M. Dwane and Rev. J. G. Xaba were elected to go to America to perfect this union. It was not the good fortune of Rev. Xaba to accompany Rev. Dwane on this mission. Rev. Dwane came to America alone, but arrived too late to meet the General Conference of the African Methodist Episcopal Church which had just closed its sessions in Wilmington, N. C., in 1896.

The following letter was sent Bishop H. M. Turner on March 17, 1896 from Pretoria, South Africa:

Pretoria, South African Republic,  
March 17th, 1896.

His Grace,  
Lord Bishop H. M. Turner, D.D., LL.D.,  
United States of America.  
Reverend Father:

Ten months ago, as the Bishop will remember, we wrote asking for a copy of the constitution of your Lordship's Church which was kindly sent us together with other books.

Having read these books we consider them as being scriptural and suited for us and our work.

The fact that the African Methodist Episcopal Church was originated and is being managed by our own countrymen under whose care it has for many years been made means of turning thousands from darkness to light and from the power of Satan unto God has weighed very much with us and we have felt therefore that our union with you would be to the glory of God and the salvation of souls; this being our conviction, the conference now in session passed the following resolutions:

This conference is strongly of opinion that a union with the African Methodist Episcopal Church will not only be hailed by our people, but would be the means of evangelizing numerous tribes of this vast continent.

It is Resolved, therefore, that a deputation be sent to America to take immediate steps to accomplish this desired union, that a deputation be sent to America to represent our case to the authorities of the African Methodist Episcopal Church, and that the deputation have power fully to act in our behalf.

The Conference has appointed the Rev. James M. Dwane, who was authorized to preach on the fourteenth day of May, 1867, and received his first appointment as a minister in 1875, and was ordained into the full work of the ministry in connection with the Wesleyan Church January, 1881, is a brother in whom we have the fullest confidence.

The Rev. Jacobus G. Xaba entered the ministry in 1884, ordained a

Deacon in connection with the Church of England 1885, and was ordained into the full work of the ministry on September 23, 1894; our brother Rev. Jacobus G. Xaba has rendered valuable service as Secretary of the conference.

We respectfully recommend these our brethren whom we send to represent our case to you and beg the Bishops and Fathers to receive them.

The probable time of the deputation starting will be about the end of April or beginning of May, 1896.

We are, my Lord, your obedient servants.

Signed on behalf and by order of the conference,

Jacobus G. Xaba, Secretary.

Rev. Dwane contacted the Rev. Dr. H. B. Parks, then Secretary of Missions with headquarters of the Missionary Department at 61 Bible House, New York City, and they proceeded to Atlanta, Ga., to meet Senior Bishop H. M. Turner, who resided there at that time. Dr. J. S. Flipper, pastor of Allen Temple A.M.E. Church of Atlanta, joined this distinguished group and offered Allen Temple for the historic ceremony which brought thousands of members of the Ethiopian Church of South Africa into the African Methodist Episcopal Church.

Dr. H. B. Parks, Secretary of Missions, and Dr. J. S. Flipper, pastor of Allen Temple, presented Rev. Dwane to Bishop H. M. Turner. The Council of Bishops and the Missionary Board of the African Methodist Episcopal Church accepted the proposition for the unification of the two churches. Rev. Dwane was reobligated to the African Methodist Episcopal Church in America and was given authority as General Superintendent to reobligate the ministers of the Ethiopian Church as a prerequisite to their reception into the African Methodist Episcopal Church. Rev. Dwane returned home, carried out his instructions as to the ministers, and thus the banner of African Methodism was firmly and officially planted in South Africa.

The minutes of the Improvised North Georgia Conference reveal the following information with reference to the Ethiopian Church.

June 19, 1896.

Bishop H. M. Turner opened divine services lining the Hymn, "The Nations Call From Sea to Sea." Prayer by Bishop H. M. Turner; Choir sang "Just as I Am Without The Plea;" Scripture lesson, Isaiah sixth chapter; choir sang "Over the Ocean Wave." Rev. J. S. Flipper presented Rev. James M. Dwane of

Pretoria, Transvaal Republic, South Africa, who then read the following document bearing the news of their desire to come into the A. M. E. Church.

His Lordship, H. M. Turner, D.D., LL.D., D.C.L., Bishop of Africa.

My Lord:

At the conference of the Ethiopian Church which commenced its session on the 17th of March, 1896, in Pretoria, the Capital of the Transvaal Republic, the following resolutions were unanimously passed, Namely:

First—That the conference is strongly of opinion that the union of the Ethiopian Church with the African Methodist Episcopal Church of America would not only be hailed by our people but would be the means of the evangelization of the numerous tribes of this vast continent; it is, therefore, resolved that immediate and necessary steps to accomplish this union be taken.

Second—That the Revs. James Mata Dwane and Jacobus G. Xaba be appointed a deputation to go to America for the purpose of effecting an organic union with the African Methodist Episcopal Church with full power to act in our behalf.

Third—That an official letter signed by the Secretary of this conference be sent to the Senior Bishop, the Rt. Rev. H. M. Turner, informing him of the deputation.

My Lord, in pursuance of these resolutions thirteen Deacons, Fifty-Nine Local Preachers, and about 2800 members, (we have fourteen chapels and a number of other preaching places.)

Believe in the Triune God, in the redemption of the world through Christ, in a future state of rewards, and punishments. We believe that the Holy Scriptures contain all things necessary to salvation through faith in the atoning blood of Jesus Christ. We believe that there are two sacraments ordained of Christ our Lord in the gospel, baptism and supper of the Lord. My Lord Bishop, believing as I do that great spiritual blessings will result from our union with the A.M.E. Church, in virtue of the power vested in me by the Church I represent, I now present you as the Senior Bishop of the African Methodist Episcopal Church and President of the Missionary Department, the Ethiopian Church of South Africa, and beg you to receive it.

I have the honor to be, Your Lordship,

Your Obedient servant,

James Mata Dwane.

The document being read was handed to Bishop H. M. Turner. Rev. James M. Dwane was examined by the brethren, also his document which was found to be genuine. The Bishop called Rev. James M. Dwane before the bar of the conference who answered pertinent questions as to his uniting with the African Methodist Episcopal Church and through him the whole Ethiopian Church; after this the Pastor of Allen Temple, Rev. J. S. Flipper, lined Hymn "A Charge to Keep I Have" and opened the doors of the church, and Rev. James M. Dwane, representing the Ethiopian Church, was received into full membership. The following committee was appointed: Rev. Thos. Dent, J. H. Wilson, W. H. Harris, J. Render and Wm. Raven who retired and on their return reported upon the receiving of Rev. James M. Dwane. On motion the report was adopted, whereupon the Rev. James

M. Dwane being received into the A.M.E. Church took the vows of the Church and was given the right hand of fellowship.

Rev. James M. Dwane was introduced, spoke and sang in the Kaffir language also repeated the Lord's Prayer.

On motion of Rev. J. S. Flipper the improvised conference adjourned.

Choir sang "Glory to God in the Highest."

Benediction by Bishop H. M. Turner.

Drs. H. B. Parkes and J. S. Flipper, who played important parts in the reception of this Church in 1896, both were elected bishops in 1908 at Norfolk, Va. Later Bishop Parks became Senior Bishop of the African Methodist Episcopal Church, serving as a bishop for twenty-eight years until the time of his death in February, 1936. Bishop J. S. Flipper succeeded Bishop Parks as Senior Bishop of the Church. He has served the Church as a bishop for thirty-one years, and is yet mentally and physically strong. "By their fruits ye shall know them."

### *Early Work in the West Indies and South America Haiti.*

Although the African Methodist Episcopal Church began its activities in Haiti in 1824, it cannot be said that the work was prosecuted with the vigor of any definite policy. As was stated in a previous chapter, a group of about 2,000 American Negroes entered Haiti to settle in 1824 under the administration of President Boyer of Haiti. This group, many of whom had lived in Philadelphia, carried the African Methodist Episcopal Church with them, and tried to keep its spirit alive. Notably among these was Scipio Beanes, under whose leadership St. Peter's A.M.E. Church was established.

In 1879 Rev. and Mrs. C. W. Mossell of Baltimore, Md. were sent to Haiti by the Conference to revive African Methodism in the island. They found that the early work of Rev. Scipio Beanes and Rev. Richard Robinson who succeeded them, had practically disintegrated.

It might be of interest to note here that the first tangible work of the Parent Mite Missionary Society after its organization in 1874 was its contribution to the support of the work in Haiti directed by the Mossells.



*Santo Domingo*

The African Methodist Episcopal Church in Santo Domingo was re-animated about the same time as was the Church in Haiti. Rev. C. C. Astwood was appointed United States Consul at Santo Domingo City in 1874. As he had been affiliated with the African Methodist Episcopal Church in the United States, Rev. Astwood was eager to revitalize the then dormant spirit of African Methodism in the Island. He erected a new church upon the ruins of the early African Methodist Episcopal Chapel. There he set-up a working institution.

Activities were continued there intermittently until 1896 at which time he, Rev. A. M. Mayes, a graduate of Wilberforce University was sent as a regular missionary to Santo Domingo by the A.M. E. General Conference of 1896.

*Cuba.*

The work of the African Methodist Episcopal Church was introduced in Cuba the latter part of the 19th century when Rev. C. C. Astwood was appointed Superintendent for Cuba in April, 1898. Rev. Astwood organized a church at Santiago but was withdrawn from the work at an early date because it was considered inadvisable to maintain a Superintendent, "before the work had sufficiently developed to warrant such a step."

In the Journal of the Twenty-First Quadrennial Session of the General Conference of the African Methodist Episcopal Church held at Columbus, Ohio, May 5-25, 1900, the following statement regarding the work in Cuba is found:

"The work of missions still continues to creep on. There are three Mission Stations on the island endeavoring to feel their way through the thick mist which surrounds them consequent upon the late devastating war. As we reported to our department at the end of the last fiscal year with respect to Cuba, so do we now, namely, that while the possibilities of missionary work on the part of our church with respect to that island are great, the growth will necessarily be gradual, dependent largely upon pre-eminently fitted missionaries and ample means with which to prosecute the work. The present stations in Cuba are: two at Havana and one at Santiago."

*Barbados.*

Rev. Reuben A. Sealey was responsible for the establishment

of the African Methodist Episcopal work in Barbados in 1893.

A report written by Rev. Sealy and sent to the Second Annual Convention of the Mite Missionary Society of the Third Episcopal District, held July 4-7, 1895 in Pittsburgh, Pa., gives a detailed outline of the establishment of the work in Barbados.

*Report of the Collymore Rock Mission of the A. M. E. Church.\**

Bridgetown, Barbados, W. I.

To the members of the Mite Missionary Society of the Third Episcopal District, in Convention Assembled:

Dear Sisters:—In answer to the request of Mrs. Sada J. Anderson, your Corresponding Secretary, I submit for your consideration the following report of my work for the year ending January 31, 1895, and hope that with God's help you will see your way clear to allow me that which my mission so much needs to make it successful, viz:—regular support.

The Collymore Rock District has for years been known as one of the worst within the city limits, nor has this reputation been without foundation, for Satan has long held absolute sway, and hell high carnival.

When I first visited the district, I was surprised to find that the many denominations which operate in the city and suburbs had neglected it. On inquiry, however, I was informed that the Established Church, the Wesleyan, the Christian Missions and the Plymouth Brethren had all attempted its reformation, but without success; that the representatives of the churches had either been run out of the place, or, after weeks of labor, had left it disgusted with the awful and apparently irreclaimable condition of the people.

During 1892, our church tried to establish a mission, but after a few months it shared the fate of the other attempts.

In the following year, I, as Presiding Elder, visited the work and was struck with the evident excellence of the field for missionary labor, and in my annual report to the Bermuda Conference referred to it thus:—"The field is an excellent one and a great work might be built up."

I returned from Bermuda in November without an assistant, and having, by reason of financial difficulties, to close up the other work in the island, I turned my attention to Collymore Rock and began by holding open-air meetings. These continued until Feb. 1894, when at the request of the people I hired a hall at \$3 per month and so placed the work upon a proper basis.

Since then God has abundantly blessed my labors, and many a man and woman who erstwhile gloried in sin are now glorying in the blessed Lord Christ. The influence of the mission has been far-reaching and has worked a wonderful change in the entire district. Rowdism no longer flaunts its filthy rags, drunkenness and lewdness have decamped, while the Christian Graces leaven the whole lump. The fruits cannot be gathered now, but if the church will act wisely, she will reap a rich harvest in the future; while, if she repeats her past action—neglect

—some other denomination will step in and enjoy that for which it did not labor.

The victory thus far gained has not been an easy one, and but for the fact that Almighty God has been, and still is, on our side, I should long ere this have left the field. The missionary Department has been absolutely oblivious as to our existence and struggles. Appeal after appeal has been made, without the slightest notice being taken of us. I attribute no blame to Dr. Derrick, if he had not the money he could, of course, not respond. I have always found good Bishop Turner sympathetic, and when he could not forward me money, he has not failed to send words of comfort and encouragement. All the money I have received since I have been out here, 3 years, with the exception of \$40, has come from him.

Although we have a membership of 40, and probationers to the number of 30, including children from eight years old and upwards, yet they have been able to do but little more than pay the rent. The large majority of our members are laboring women, who get, some 12 cents per day, others 40 cents per week, while the domestic servants earn but 96 cents per month. The men, and we number 10, are also largely agricultural laborers whose wages are 18 cents each per day. Now these persons have to pay land rent and provide for their families out of these pittances, and have but little to give to the church. Again, the churches here are supported by the government and have always afforded relief to the poor of their congregations. In like manner the people look to us for help in sickness or other inability. I might also inform you that we are passing through a severe crisis. The long draught of 1894 has crippled the crops, sugar will not pay the cost of production and of necessity the value of labor has fallen in several cases below the prices above mentioned. Where then, I ask, is the possibility of the mission, for the present, at least, being self-supporting? Be it remembered that I am working in a country district.

But the field is rich in promise. If I am only raised above the necessities of going shabbily and begging for the necessities of life, which naturally forces the unanswerable question, "Why does not your church support you?" I could give much more attention to the work with good result.

We need a place of worship. A small building would be an inestimable boon. It would be bad policy to give up this field. For 17 years the church, by her peculiar business policy, has been disgracing herself in these parts. It is time that she shake off her ancient mode of business and adopt the modern, so as to assume her place in the rank of the great religious forces of the day.

I most earnestly appeal to you, dear sisters, for regular aid. I am doing a work for eternity, and your help will be beyond your comprehension in this world. Do not forget that the chief aim of the church is to win immortal souls for the Kingdom of God. To this end she should subordinate every other thing. I await your decision with much concern.

#### *The Sunday School.*

Our Sunday-school is coeval with the establishment of the Mission. At first we numbered 120, but the pastor of St. Paul Angelican Church, having heard that the little ones were being gathered in by us, changed the hour of the holding of his school to that at which we assembled, 3:30 p.m., and threatened to withhold certain privileges from parents and children if the latter continued to attend our

school. This threat had the desired effect, and so we now number about 70. These are the children of our members and followers and we cannot throw them up. I must, indeed I shall, stick by church and school as long as God gives me strength.

We need all sorts of books. Six class books and a register forwarded at once would be very acceptable, as would also be a few suits of second hand clothing.

Thanks to the kindness of Sister Lida A. Lowry, of Pittsburg, and the efforts of the members, I was able to give the dear children a treat on the 15th of April. The following clipping from a Barbados paper will give an idea of it:—

*"The A.M.E. Church Sunday School Festival"*

The Sunday School Festival of the above church took place on the 15th of April, at the Collymore Rock Mission. The scholars assembled in the chapel yard at 3 p.m., formed into line two deep, and, attended by the pastor and teachers, marched into the place of worship. As they took their seats they were enthusiastically greeted by a large concourse of people many of whom could not get seats. The building was tastefully decorated with flowers, shrubs and potted plants; while from the roof a beautiful new lamp was suspended. This lamp was designed and made by Mr. S. H. Kandell, blacksmith..... The people and little ones were attired in their "bestest best", and added effectiveness to the scene. At the close of devotional exercises the children excellently recited poems commemorative of the Glorious Resurrection, while the Sunday School Choir, at intervals, rendered appropriate selections. At the close of the first part of the programme, ginger beer, lemonade, sandwiches, cakes, buns, nuts and fruit were bountifully distributed. Thereafter the final exercises were gone through..... At 7 o'clock each scholar was given a bag of good things and a toy; then followed votes of thanks, the Doxology, Benediction and dispersion of the assembly. Thus closed a day of enjoyment, which it is to be hoped will have many duplicates."

Thus dear sisters, is the history of the Mission told. It is a mighty instrument for good. May the Holy Spirit open your hearts to nourish and cherish it, in the name of Him who promises to bless those who give but a cup of cold water to the least of His disciples.

I append financial and statistical tables. The Lord bless your deliberations.

Reuben A. Sealy,

P. E. West Indies and South American and pastor Collymore Rock A.M.E. Mission.

### FINANCIAL

From Feb. 1893 to Jan. 1895

Amount from local sources .....	\$50	
"    "    Bishop Turner.....	75	
"    "    P.M.M.S. ....	50	
		\$175.00
Paid Rent .....	\$36	
"    church furniture .....	20	
"    debt Black Rock .....	12	
"    oil, elements, etc. ....	10	

"	traveling expenses including latter part '93 .....	20
"	amount in towards building .....	5
"	Pastor and P.E. ....	72
		\$175.00

*Statistical*

Number of members 45; Probationers 40; Trustees and Stewards 9; Stewardesses 9.

*Sunday School*

Number of scholars 70; number of officers and teachers 7; books in library 70, Handy Songsters and Catechisms in very bad order; number of converts 14. No day school.

*Jamaica.*

Although the Jamaica work was not begun until 1915 its early history will be included here.

The advent of the African Methodist Church into the Island of Jamaica was of comparatively recent date. In January, 1915 Bishop John Hurst accompanied by Dr. J. W. Rankin, at that time Secretary of Missions, visited the Island for the purpose of observing the situation.

In March, 1915 Bishop C. S. Smith visited Jamaica on behalf of the Missionary Department of the African Methodist Episcopal Church.

Several Ministers in Jamaica, four from the United Methodist Free Church, and five others from various denominations, had expressed the earnest desire to merge with the African Methodist Episcopal Church. These Ministers brought with them hundreds of members of their congregations.

Bishop Smith reported to the Board of Managers of the Missionary Department that it would be unwise to accept these churches into the A.M.E. Church because the work of the African Methodist Episcopal Church there would be merely proselyting. These churches were, however, eventually taken over.

Replying at one point to these assembled Ministers Bishop Smith said "I must impress upon you the principle of self-help. We build our own churches and schools, and support our own Ministry in America. We are independent, not in the way of wealth but in that self-denial and self-sacrifice. That was the principle which led Rev. Richard Allen to launch out, and it today finds us under our own vine and fig tree."



The complete report of Bishop Smith forms a historical document as it relates to the entire work in the West Indies.

After a period of readjustment to the spirit of African Methodism, the work in Jamaica took on an attitude which placed their activities in a class with the churches in America.

### *Trinidad*

The Trinidad work originated under the supervision of the Rev. P. E. Batson who was succeeded by the Rev. W. H. Mayhew. Rev. Mayhew found only a remnant of five faithful members when he began his labors on the island.

### *Virgin Islands*

The African Methodist Episcopal Church was organized in St. Thomas in the year 1878 by Bishop R. R. Disney. It was called St. John A.M.E. Church. The work here was not maintained and the building was abandoned. The cornerstone, however, can still be seen in the rear lot of a grocery store.

Rev. A. C. Bough re-established the A.M.E. Church in the Virgin Islands in 1921.

### *Bermuda.*

African Methodism entered the island through the medium of the British Methodist Episcopal Church. In 1870 Bishop Willis Nazrey of the British Methodist Episcopal Church, visited Bermuda for three weeks and preached throughout the island. During the same year Rev. R. R. Morris of the Nova Scotia Conference of the British Methodist Episcopal Church was assigned to the island to establish missions. At the expiration of three years in 1873, Bishop Nazrey returned and organized the Bermuda Annual Conference.

Bishop Jabez P. Campbell of the African Methodist Episcopal Church accompanied Bishop R. R. Disney of the British Methodist Episcopal Church on his visit to the island in 1885. The purpose of the trip was the recognition by the Bermuda Conference of the reunion of the B.M.E. Church with the A.M.E. Church under the name of the parent body.

The Richard Allen A.M.E. Church in St. George's is the oldest A.M.E. Church on the island. It was started as a mission by Mr. Benjamin Zunchale following Bishop Nazrey's visit. The first

minister appointed to the church when the Bermuda Conference was organized in 1873 was Rev. John George Urling.

### *South America*

### *British Guiana*

The African Methodist Episcopal Church was instituted in British Guiana under Bishop Willis Nazery the last half of the 19th century.

The A.M.E. Church was actually organized in British Guiana with four ministers, and Bishop Nazery endeavored to bring into this organization the other ministers of the B.M.E. Churches.

The organization left by Bishop Nazery held together after a fashion until Bishop R. R. Disney visited British Guiana to revive the work.

Sometime prior to the year 1870 there lived and labored as an independent missionary at Buxton Village on the East Coast of Demerara Rev. John George Urling, a full-blooded Negro. He succeeded in erecting a church edifice and had a fairly good following. At the same time the Rev. Hubert Griffith, an ex-minister of the Wesleyan Methodist Church, was engaged in Missionary work in the village of Den Amstel, on the West Coast of Demerara, as an independent Minister.

These two Ministers became acquainted and decided to exchange pulpits, and thus work in harmony for their personal benefit and the edification of their congregations.

They had not long been so associated when they assured themselves that some permanent benefit might accrue to themselves and their flocks if they should become affiliated with some established Organization that would be able and willing to afford them financial help, and provide for the perpetuation of the work in which they were engaged.

They eventually decided to approach the African Methodist Episcopal Church in the United States of America, and ask for recognition. This decision was carried out by the Rev. John G. Urling, who opened communication with Bishop Willis Nazery, inviting him to come over and organize the work. That petition was granted in 1873 after the union of the African Methodist Episcopal and British Methodist Episcopal Churches took place. The Bishop

arrived in Demarara to inaugurate and perpetuate the African Methodist Episcopal Church in British Guiana.

"When organic union took place between the African Methodist Episcopal Church and the British Methodist Episcopal Church, the former came into possession of the work which had been planted by the latter in the West Indies and British Guiana. In 1873 Bishop Willis Nazery, of the British Methodist Episcopal Church, visited the West Indies, going as far south as Demarara, British Guiana. This Church had gained a foothold on the islands of Bermuda, Saint Thomas, Trinidad, and British Guiana, prior to 1888. Bishop R.R. Disney paid two visits to Demarara—1887, 1888. In 1889, for the first time, Demarara was visited by a bishop of the African Methodist Episcopal Church in the person of Benjamin Franklin Lee. Here he held a joint session of the Windward Islands and British Guiana Annual Conferences. Other joint sessions of these Conferences were held at Georgetown by Bishop C. S. Smith in 1901. Bishop John Hurst in 1914 and Bishop W. A. Fountain in 1921."\*

Upon the arrival of Bishop Nazery a convention was called, composed of the Rev. J. G. Urling and the Rev. H. Griffith, with deputations from their respective churches. There was also another society represented, a branch from the Trinity Wesleyan Church, the founders being Messrs. Tratt and Fredericks, two laymen who seceded from the Wesleyan Church and started an independent mission. They asked to be drafted into the newly formed African Methodist Episcopal Church and their request was granted. They were fully represented at the conference. The members of the conference decided to secure more ministerial help in order to extend the sphere of operations and spread the influence of the African Methodist Episcopal Church throughout the colony. For this purpose, it was recommended that Messrs. Tross and Franklin, lay preachers, be ordained to meet the exigencies of the situation.

Their ordination was carried out by the Bishop and the Revs. Tross and Franklin became, along with the Revs. Urling and Griffith, the first four ministers in connection with the African Methodist Episcopal Church in British Guiana.

It was also decided to make Rev. Urling the Superintendent or Presiding Elder and place him in charge of the Georgetown Society. In addition to these duties he was to supervise Revs. Tross and Franklin.

This first convention of the African Methodist Episcopal Church in British Guiana was brought to a close with apparently a bright and vigorous career before the newly organized church.

\*Smith, C.S.—History of the A.M.E. Church p. 338.

But these expectations were not then realized. The bright prospects of the Church became blighted in an incredibly short time after the Bishop's departure. Dissensions crept into the ranks. There was a rupture; the Rev. Urling tendered his resignation and withdrew, severing his connection with the African Methodist Episcopal Church, and leaving the two newly ordained ministers to look after themselves.

The Rev. Griffith went to the States a short time later. The Georgetown Society passed out of existence, and gloom seemed to have settled over the British Guiana African Methodist Episcopal Church, and its career appeared to be nearly at an end.

A few years later when Bishop R. R. Disney visited the country, he found only one active worker in the person of the Rev. J. E. R. Franklin, who, by sheer perseverance, working as an independent minister, had succeeded in erecting a church building in which he regularly conducted Divine services in the name of the African Methodist Episcopal Church.

The Rev. Tross travelled about for sometime, but never succeeded in establishing a permanent mission. Bishop Disney's visit did not improve conditions. Instead, he left the situation pretty much as he had found it.

After a short period, Bishop B. F. Lee paid a visit to British Guiana and found the old veteran Rev. Franklin, still at his post upholding the traditions of the African Methodist Episcopal Church, although he had been left to his own resources. He had then succeeded in erecting a larger church building and had established a few missions in other districts of the Colony.

The Bishop placed him once more under the guidance and control of the African Methodist Episcopal Church. It was impressed upon the Bishop that further ministerial assistance was an absolute necessity for the furtherance of the work. Messrs. Butler and Spencer were brought forward as approved candidates for the ministry and the Bishop ordained them.

Here it may be stated that in the interval other men had entered the field. Among them were Revs. Sheen, Turpin and Stewart, and Mr. Martin, then a candidate for the ministry. They all failed to accomplish substantial work, and becoming disheartened soon left the field, leaving Revs. Franklin and Butler as the two ministerial

representatives of the A.M.E Church in British Guiana. At this stage the A.M.E. Church was distinctly in the shade and seemed to be upon the verge of extinction in the colony. Such was the condition of the Church when in September, 1900, Rev. George Gay Daniels arrived, a man of scholarly attainments and full of zeal and energy. He threw himself heartily into the work and achieved splendid success in bringing the African Methodist Episcopal Church into prominence among the colored people of the community. The church was then rehabilitated with brilliant hopes for the future.

Next was the visit of Bishop C. S. Smith in March, 1901. In the City of Georgetown convened a joint Session of the Windward Islands and British Guiana Conferences. At this convention the Bishop located Rev. Franklin, while the Rev. Savory, ex-Wesleyan minister, was received into the ministry of the African Methodist Episcopal Church.

It should be stated here that the Rev. J. R. Franklin did not consider the property acquired by him as belonging to the African Methodist Episcopal Church. He assumed this attitude because the land was purchased and a building erected at a time when, after the withdrawal of Rev. Urling, he was left to work as an independent minister not in receipt of any salary from the A.M.E. Church.

There is every evidence of expansion and productivity throughout the last half of the century, beginning with the establishment of the Missionary Department in 1844. Although the Department did not function as such until twenty years later when the first secretary of missions was appointed, the fact that the General Conference recognized the need of such an agency indicated a progressive step and was a forerunner of the expansive measures which followed.

The close of the nineteenth century found the African Methodist Episcopal Church definitely missionary minded. Both clergy and laity were united in a sincere determination to put forth every available effort to foster the cause of missions in the foreign field as well as at home. The two missionary societies, the Woman's Mite and the Woman's Home and Foreign, were strengthening their ranks and stimulating their members to stalwart service in the interest of foreign missions. Charlotte Mayne of South Africa had been adopted by the Woman's Mite Missionary Society and through her the Ethiopian



Church, represented by Rev. Dwane, had become a part of the African Methodist Episcopal Church. The work in the West Indies and South America needed revitalizing through encouragement of a tangible nature. Thus, at the entrance of the twentieth century there was much to awaken and create missionary interest among African Methodists.



Bishop R. R. WRIGHT, Jr.

*President of the Missionary Board of the A.M.E. Church.*

## CHAPTER VI.

### Missionary Department

#### *Organization and Activities of Auxiliaries*

The African Methodist Episcopal Church caught its Spirit of Missions in the early dawn of its organic life. In one form or another it has been constantly making its contribution to the cause. The followers of Richard Allen, sainted founder of the Church, went to Liberia, West Africa, shortly after its settlement in 1822 as self-appointed missionaries of the A.M.E. Church. Some of these volunteer missionaries went to Haiti as early as 1824 as has been previously shown.

The work of William Paul Quinn, the first appointed missionary of the A.M.E. Church has already been discussed in a preceding chapter. In 1840 the General Conference commissioned Rev. Quinn to go out and organize churches, to open temperance societies, and to establish schools for children. It was after Rev. Quinn reported his activities to the General Conference which met at Pittsburgh, Pennsylvania, in 1844 that the Conference passed an Act officially establishing a department of the Church known as "The Home and Foreign Missionary Department of the African Methodist Episcopal Church" to be directed by a Secretary of Missions elected by the General Conference.

The Department, however, did not begin to function actively until the General Conference of the Church elected a Secretary of Missions at the meeting in Philadelphia, in 1864. The first Secretary of Missions was the Rev. John M. Brown.

The following is a list of the Secretaries of Missions serving the Missionary Department:

*Rev John M. Brown .....	1864 - 1868
**Rev. James A. Handy.....	1868 - 1872
Rev. G. W. Brodie .....	1872 - 1876
*Rev. R. H. Cain .....	1876 - 1880
Rev. J. M. Townsend .....	1880 - 1888

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\* \*\* See footnote at bottom of next page



Dr. L. L. BERRY

*Secretary-Treasurer of the Missionary Department of the  
A.M.E. Church.*

*Rev. W. B. Derrick .....	1888 - 1896
*Rev. H. B. Parks .....	1896 - 1908
*Rev. W. W. Beckett .....	1908 - 1912
Rev. J. W. Rankin .....	1912 - 1924
Rev. E. H. Coit .....	1924 - 1933
Rev. L. L. Berry .....	1933 -

The *Voice of Missions*, official organ of the Missionary Department of the Church originated in 1892. It has continued to widen its influence as a messenger for the spread of missionary intelligence since its incipency. This magazine brings to the membership a continual graphic account of mission activities. Within the four year period (1936-1940) there was a one hundred percent increase in circulation.

During the quadrennium (1936-1940) three Special Editions of the *Voice of Missions* were issued, a Bermuda Edition, an Edition devoted to the West Indies and South America, and an African Edition. These special editions contained much illustrative material, depicting in picture form as well as by explanatory articles a story of the origin, development and present status of the work of the African Methodist Episcopal Church as a missionary agency in distant lands. Persons who were fortunate enough to receive these three special editions have a good encyclopedia of the foreign work of the church.

The noticeable increase in the number of subscribers to the *Voice of Missions* among the laity of the Connection indicates that the church is becoming more mission conscious. This rise in circulation has stimulated a demand for the magazine in libraries, colleges and religious institutions of both America and foreign countries. It has been, and will continue to be the policy of the Editorial Staff to

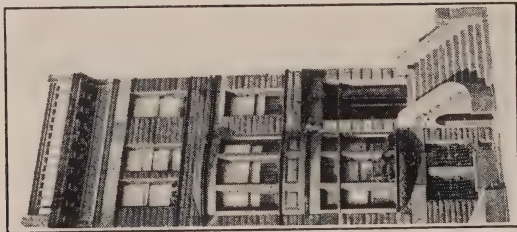
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\*\*\*"In 1868 he was elected Corresponding Secretary of the Parent Home and Foreign Missionary Society by the General Conference succeeding Rev. John M. Brown. At the General Conference in 1872, at Nashville, Tennessee, he reported \$9,354.16, which was the largest amount raised at one time. Rev. W. J. Gaines was elected his successor, but resigned to accept the appointment as pastor of Ebenezer Church, Baltimore, Md."

Benjamin W. Arnett, *The Budget*, 1884. pp. 33-34.

\* These men were later elected to the Bishopric after serving as Secretary of Missions.





Missionary Headquarters  
of the A.M.E. Church



Interior of the Assembly Room of the Missionary Department

keep the *Voice of Missions* free from politics, sectionalism and personal slants.

The offices of the Missionary Department were located at 61 Bible House, New York City for a number of years in a building owned by the American Bible Society. In 1925, however, the Department purchased its own building at a cost of \$24,000 and removed its headquarters to the present site at 112 West 120th Street, New York City.

The policy of the Missionary Department is determined by a Missionary Board which is composed of all the Bishops, one member from each Episcopal District, the Secretary of Missions, the Presidents of the Woman's Parent Mite Missionary Society, the Woman's Home and Foreign Missionary Society and the treasurers of both Societies.

In June of each year the members of the Missionary Board assemble at the Missionary Headquarters in New York City for the annual Board Meeting. The meeting is presided over by the President of the Board, who is always selected from the Episcopacy of the Church. All other Bishops serve as vice-presidents.

The present officers and board members of the Missionary Department are:

#### President

The Right Reverend Richard R. Wright, Jr. D.D., Wilberforce, Ohio

#### Vice-Presidents

Rt. Rev. David H. Sims, D.D., Phila., Pa., 1st Episcopal District.

Rt. Rev. Monroe H. Davis, D.D., Baltimore, Md., 2nd Episcopal District.

Rt. Rev. Reverdy Cassius Ransom, D.D., Wilberforce, Ohio, 3rd Episcopal District.

Rt. Rev. John Andrew Gregg, D.D., Kansas City, Kans., 4th Episcopal District.

Rt. Rev. Noah W. Williams, D.D., St. Louis, Mo., 5th Episcopal District.

Rt. Rev. William Alfred Fountain, D.D., Atlanta, Ga., 6th Episcopal District.

Rt. Rev. Joseph Simeon Flipper, D.D., Atlanta, Ga. 7th Episcopal District.



Interior Views of the Executive Offices of the Missionary Department



Rt. Rev. Sherman L. Greene, D.D., Little Rock, Ark., 8th Episcopal District.

Rt. Rev. D. Ward Nichols, D.D., New York City, 9th Episcopal

Rt. Rev. George B. Young, D.D., Waco, Tex., 10th Episcopal District.

Rt. Rev. Henry Y. Tookes, D.D., Jacksonville, Fla., 11th Episcopal District.

\*Rt. Rev. Edward J. Howard, D.D., Waco, Tex., 12th Episcopal District.

Rt. Rev. R. R. Wright, 13th Episcopal District.

Rt. Rev. George E. Curry, D.D., Jacksonville, Fla., 14th Episcopal District.

Rt. Rev. Frank Madison Reid, D.D., St. Louis, Mo., 15th Episcopal District.

Rt. Rev. A. J. Allen, D.D., Cleveland, O. 16th Episcopal District.

Rev. Lewellyn L. Berry, D.D.

Secretary-Treasurer and Managing Editor of the  
*Voice of Missions*

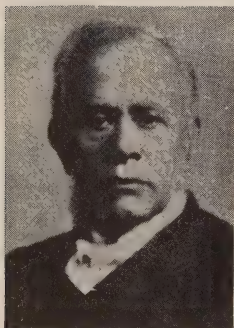
Reverends: H. P. Jones, Philadelphia, Pa., J. A. Young, Norfolk, Va., C. J. Powell, Pittsburgh, Pa., G. W. Baber, Detroit, Mich., X. C. Runyon, Berkeley, Calif., A. P. Solomon, Lumber City, Ga., T. J. Miles, Columbia, S. C., Wm. E. Barnes, Rollingford, Miss., G. R. Polk, Pratt City, Ala., P. D. Sadler, Fort Worth, Tex., A. I. G. Richardson, Monticello, Fla., O. Sherman, Little Rock, Ark., F. Douglass Coleman, Nashville, Tenn., I. C. Steady, Sierra Leone, West Africa, J. M. Makone, South Africa, Dr. Tellez de la Torre, Cuba; Mrs. Christine Smith, Detroit, Mich., President of the Parent Mite Missionary Society; Mrs. Lucy Hughes, Cameron, Texas, President of the Woman's Home and Foreign Missionary Society; Mrs. Celia A. Gregg,\*\* Treasurer of the P.M.M. Society, Kansas City, Kansas; Mrs. J. A. Fountain, Atlanta Ga., Treasurer of W.H.F.M. Society.

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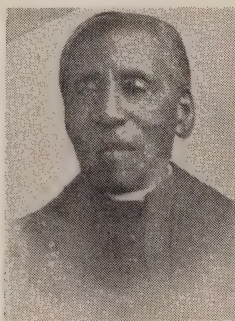
\*Bishop Edward J. Howard died in June, 1941. He is succeeded by Bishop George E. Curry.

\*\*Mrs. Celia A. Gregg, who was elected treasurer of the W.P.M.M. society at its Quadrennial Convention in Chicago, Oct. 1939, passed away in July, 1941. She was succeeded in the office by Mrs. Emma S. Ransom appointed in Sept. 1941 to fill the vacancy.

## Secretaries of Missions of the A.M.E. Church



Rev. John M. Brown  
1864-1868



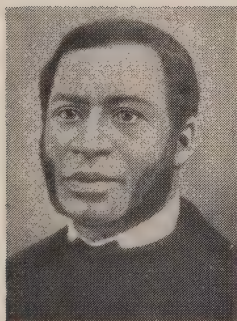
Rev. James A. Handy  
1868-1872

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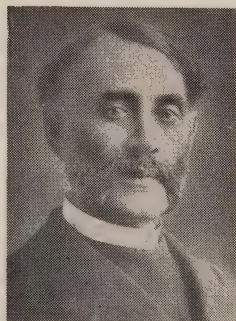
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obtained.

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Rev. G. W. Brodie  
1872-1876



Rev. R. H. Cain  
1876-1880



Rev. J. M. Townsend  
1880-1888



Rev. W. B. Derrick  
1888-1896



During the years of the operations of the Missionary Department the sum of \$1,850,000 has been raised for the sacred cause of Missions, to say nothing of the activities in the Home Field not included in the above figure.

The work of the Missionary Department is carried on by means of voluntary contributions from the local churches of the African Methodist Episcopal Denomination. Each church sends to the Missionary Department one-half of all collections taken on Easter Sunday. In addition, the Missionary Department is granted five per cent of all Dollar Money collected and reported at the several Annual Conferences of the General Church. "DOLLAR MONEY" is raised by every member of the African Methodist Episcopal Church giving One Dollar a year. This Dollar Money is applied to cover the cost of the general work of the Church, Episcopal supervision, Missions, and various other Connectional activities. By these means, the Missionary Department is enabled to carry on its endeavors as an agency to fulfill the command of Jesus Christ as He took leave of His disciples, saying, "'Go ye into all the world and preach My gospel to every creature.'"

The writer, L. L. Berry, present Secretary-Treasurer of the Missionary Department has been endeavoring to do a constructive work in the Department since his election to that office in 1933.

He has spent considerable time traveling in the foreign field inspecting the work and gaining first hand information with regard to the progress and problems of the missionaries sent out by the Church to distant lands to spread the gospel of Christ and African Methodism.

A quotation from "A Little Missionary Journey to a Great Missionary Area" by L. L. Berry will give his personal opinion regarding the work.

"Realizing what the General Church expects of me as Secretary of Missions, I have all along felt it absolutely necessary to have first-hand knowledge of the mission problems with which the Church is confronted in its efforts to effectively prosecute its mission enterprise. To this end, I early asked for, and secured the consent of the Board of Managers of the Missionary Department to make itineraries of the mission field as and when the funds of the Department would so permit.

And so it is that I have undertaken to explore, as far as pos-

## Secretaries of Missions of the A.M.E. Church



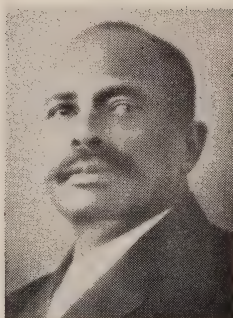
Rev. H. B. Parks  
1896-1908



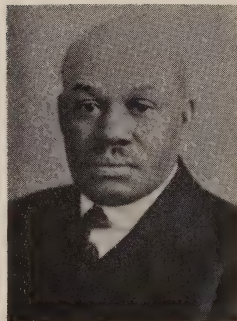
Rev. W. W. Beckett  
1908-1912



Rev. J. M. Rankin  
1912-1924



Rev. E. H. Coit\*  
1924-1933



Rev. L. L. Berry  
1933

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\*The Missionary Headquarters building was purchased during Dr. Coit's administration.

sible, the missionary work of the Church, so that I may know the countries, the people and the prospects for future penetration, and to make such recommendations to the Board of Managers and the General Church looking towards greater efficiency and achievements as may be compatible with the spirit and genius of the Fathers and the commitment of the African Methodist Episcopal Church to MISSIONS."

The following statement from the "Official Directory of the A.M.E. Church General Conference, May, 1936" delighted the heart of the author as he realized that his sincere efforts to build and expand the work of the Missionary Department were received with understanding and appreciation:

"He lifted A.M.E. Missions to a new high plane of conduct and efficient achievement, gaining recognition of World Mission Movements which resulted in his election as a member of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, and President of the Organization of Foreign Mission Secretaries of Negro Churches of America, and also a member of the Executive Committee of Home Missions of the United States of America, thereby putting the missionary activities of the A.M.E. Church in the worldwide hookup of modern and successful events.

All missionaries in the Foreign Field have been paid in full up to date, and a new high standard is set for the days that lie before the missionary endeavors of the African Methodist Episcopal Church under Dr. Berry's continued wise and efficient administration of the affairs of the Missionary Department."

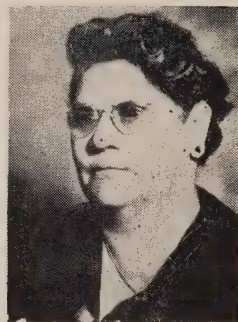
### *Auxiliaries*

There are two Women's Auxiliaries to the Missionary Department, namely, the Woman's Parent Mite Missionary Society, and the Woman's Home and Foreign Missionary Society. These societies were organized to assist the Missionary Department in starting local missionary societies throughout the General Church, and to raise funds to foster missionary activities.

Although in 1850, the question arose in the Philadelphia Conference as to the necessity of establishing a Woman's Missionary Society, it was not until May 8, 1874 that the first meeting was held to decide upon the organization of the Parent Mite Society.



Mrs. C. S. Smith  
President Parent Mite  
Missionary Society.



Mrs. Lucy M. Hughes  
President Woman's Home  
and Foreign Missionary  
Society.



Mrs. C. A. Gregg  
Former Treasurer of Parent  
Mite Missionary Society.\*



Mrs. Emma S. Ransom  
Treasurer of Parent Mite  
Missionary Society.



Mrs. Julia A. Fountain  
Treasurer Woman's Home  
and Foreign Missionary  
Society.

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\*Mrs. Gregg was elected to the office of Treasurer in 1939 and passed away before her term expired. She was succeeded by Mrs. E. S. Ransom.



This meeting was held in the home of Rev. J. A. Handy at 16th Street near M, N.W., Washington, D.C. However, the actual organization of the Women's Parent Mite Missionary Society took place in Bethel A.M.E. Church, Philadelphia, Pa., on August 11, 1874 at a meeting called by Bishops J. P. Shorter, J. P. Campbell and J. M. Brown, all of whom presided at the organization of the society. The first president of the Woman's Parent Mite Missionary Society was Mrs. Mary A. Campbell, the wife of Bishop Campbell. The other officers included Mrs. C. M. Burley, recording secretary; Mrs. J. H. Hunter, Corresponding Secretary; Mrs. Harriet A. Wayman, treasurer.

The following ladies have served as presidents of the Parent Mite Missionary Society since its initial period:

Mrs. Mary A. Campbell .....	1874 - 1878
Mrs. Harriet A. Wayman .....	1878 - 1883
Mrs. Fannie J. Coppin .....	1883 - 1892
Mrs. Bertha Cook .....	1892 - 1895
Mrs. Sarah E. Tanner .....	1895 - 1899
Mrs. Florida Grant .....	1899 - 1903
Mrs. Mary F. Handy .....	1907 - 1931
Mrs. Christine S. Smith .....	1931 -

There are two important auxiliaries to the major societies in the Missionary Department, namely, the Young Peoples Department organized at Wilberforce, Ohio in 1912 and approved by the General Conference of 1920, as an auxiliary to the Woman's Parent Mite Missionary Society, and the Juvenile Department organized in 1916 at Philadelphia and also adopted by the 1920 General Conference. Mrs. Christine S. Smith organized and served as the first secretary of the Young Peoples Department and Mrs. C. B. Thompson, first superintendent of the Juvenile Department of the W.H.&F. Society.

The Woman's Missionary Recorder, a monthly magazine established in May, 1912 is the principal organ of the Women's work.

The Woman's Home and Foreign Missionary Society was organized as a result of the visit of Bishop Henry Mc Neil Turner to Africa in 1892. This visit convinced the good bishop of the need of an expansion in the mission endeavors of the Church, and of larger agencies for the raising of funds for such purposes. He was



instrumental in setting up women's organizations in the southern section of the country. This group was set apart and known as the Woman's Home and Foreign Missionary Society by the General Conference meeting at Wilmington, North Carolina, in 1896, at which time a constitution was given the body. The following women have served as presidents:

Mrs. Lillian F. Thurman .....	1896 - 1900
Mrs. Sara J. Duncan .....	1900 - 1908
Mrs. Laura Lemon Turner .....	1908 - 1915
Mrs. S. C. Simmons .....	1915 - 1923
Mrs. Lucy M. Hughes .....	1923 -

It was gratifying to note the enthusiasm of the women of the church in the early years of the Parent Mite Missionary Society.

At the General Conference in 1884, Mrs. Mary A. Campbell, treasurer of the Woman's Parent Missionary Society of the A.M.E. Church submitted the following report for the quadrennium beginning May, 1880:

#### Receipts \*

Mite Missionary Society collections .....	\$2480.21
Special collections for Mrs. Mossell .....	261.42
Special collections for Iron Church for Haiti .....	353.00
<hr/>	
Total for quadrennium from all sources .....	\$3094.63

#### Expended

To Rev. C. W. Mossell .....	\$2075.98
To Mrs. Mossell, for school purposes .....	261.42
To special collections for Iron Church .....	353.00
Incidentals .....	244.07
<hr/>	
Total expended .....	\$2934.47
Balance in hands of treasurer .....	\$ 160 16

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\* (Scraps of History by Handy p. 275).

## CHAPTER VII.

### Early Minutes of the Third District W.M.M. Convention

Because the work of the Woman's Mite Missionary Society with that of the Woman's Home and Foreign Missionary Society has been an important contributing factor to the cause of missions, some information included in the early history of the Woman's Mite Missionary Society is of interest. The first convention of the Woman's Mite Missionary Society of the African Methodist Episcopal Church was held July 3-5, 1893 in St. Paul's African Methodist Episcopal Church, Columbus, Ohio. The following year, 1894, the Woman's Mite Missionary Society of the Third Episcopal District held its First Annual Convention, July 5-8, 1894 in St. John's African Methodist Episcopal Church, Cleveland, Ohio. The minutes of that convention reveal much information of historical value and general interest to the Missionary organizations.

"The convention was opened by singing, led by the Evangelist, Rev. B. F. Watson. The president, Mrs. Collins read for the lesson, the 13th chapter of I Corinthians: she spoke of it as the greatest missionary chapter in the Bible. Sister Ferguson offered up a fervent prayer for the success of the convention. The audience then sang, "Bringing in the Sheaves." After the responsive service the "Lord's Prayer" was chanted. Roll call found that all of the officers but two were present. At this juncture the membership was increased by eleven names. The convention was then called upon to listen to the opening address of the president, Mrs. Ira Collins; this was one of the masterpieces given to the convention. In this address she spoke of the time when the first missionary society was organized, and how in a few years Dr. Ablele found that woman was the great factor needed to make the missionary work a success. No society has been carried on with such wise management and prudential results as the Woman's Mite Missionary Society, she spoke in a feeling manner of the deaths of Bishop Payne, Bishop Ward and Mrs. Tilgman. She recommended the establishment of a school for natives on the west coast of Africa, and said it would be but a short time before the light of Christianity would encircle that continent. She concluded by

asking the sisters to get nearer to God, that the work may prosper. After singing "Trust and Obey" the President appointed the following committees: On Credentials, Mrs. R. Johnson, North Ohio Conference; Mrs. Josephine Baltimore, Pittsburg Conference; Mrs. J. Higgins, of the South Ohio Conference. Committee on Finance: Mrs. Priolean, South Ohio Conference; Mrs. K. Draper, Pittsburg Conference; Mrs. C.D. White, of the North Ohio Conference.—The report of the Corresponding Secretary, Mrs. W. T. Anderson, was called for. After speaking of the responsibility of the office she made a report which showed the earnest attention she had paid to the work. It was moved by Miss H. Q. Brown, that the secretary finish her report before the same was received, carried.—The report of the Treasurer, Sister Malvina Mitchell, was next heard. As the report from the North Ohio Conference was small, Mrs. Priolean was called upon to explain. It was found that the money had been expended to assist Bishop Payne to raise \$1,000 for Rev. Frederick. In the report it was found that the treasurer of the Women's Mite Missionary Society had not been recognized by all the auxiliary societies. Miss H. Q. Brown moved that the local societies hereafter send their money to the Treasurer of the Third Episcopal District, and not to the General Treasurer; this motion was carried.—Bishop Tanner was next introduced to the convention and he made some very complimentary remarks upon the work done.—Bishop Turner was then introduced to the convention. He spoke of the pleasure it offered him to meet in this convention. The Bishop was so enthused with the address of the President, that he requested a copy of the same, that he might publish it in the *Voice of Missions*.—Mrs. Tanner was then introduced to the convention, and expressed the pleasure which she felt at being in this grand assembly.—The Corresponding Secretary's report was then completed and Mrs. Rosa Johnson moved that the reports of the secretary and treasurer be adopted, the motion was carried. A motion that we have an auditing committee resulted in the following appointments: Mrs. Bently, Pittsburg Conference; Miss Jessie Henderson, of the North Ohio Conference; Mrs. Page, of the South Ohio Conference.—The next business before the convention was the appointment of committees. It was moved that a committee for the revision of constitution and by-laws be formed, and the following ladies were appointed: Mrs. Bently, Pittsburg, Conference; Hallie Q. Brown, South Ohio Conference; Mrs. W. T. Anderson, North Ohio Confer-

ence. A motion to the effect that the Committee on Plans of Work consist of five members prevailed; the following ladies were appointed on this committee: Mrs. G. P. Offer, Rosa Dent, Malvina Mitchell, Emma Ransom, Mrs. Baltimore. A motion that the convention secure badges for the delegates, the color to be white and gold, was carried. A motion to the effect that the money be drawn from the treasury for the badges, was also carried.

The convention was adjourned by singing "Praise God from Whom all Blessings Flow." Bishop Tanner pronounced the benediction.

### *EVENING SESSION, JULY 5, 1894.*

The convention opened by singing, "Try us, O Lord." The devotional exercises were conducted by Mrs. Josephine Baltimore, who read the 91st Psalm, after which Sister Eliza Page offered up a fervent prayer. The choir then favored us with a beautiful selection. The minutes of the afternoon session were then read and adopted. The president introduced Rev. R. C. Ransom, who extended to the convention the welcome of the local church. He spoke in a glowing manner of the work which St. John's African Methodist Episcopal Church had done for Christ and the colored race. When Rev. Ransom had finished his address, we felt that the Church was proud of this convention and ready to "Look up and lift up." Mrs. W. T. Anderson was then introduced to respond to the cordial welcome of Rev. Ransom. She spoke of the appreciation which we, as the Women's Mite Missionary convention, feel for the same. Among other things she told the reasons why we had come to this convention and every reason given, was strong and well placed. At the close of this response an allusion was made to our dear deceased bishop, Daniel Alexander Payne, and his great love for the work of the women of the Third Episcopal District.

### *PRESIDENT'S ADDRESS*

*Bishop, Madam Preseident, Sisters and Friends:*

At the Woman's Mite Missionary Convention which met in Columbus, Ohio, last year, you conferred a very unexpected honor upon me, that of electing me to preside over this annual meeting and to take the general oversight of this initiatory work for the year, and,

what seemed most surprising, this mark of confidence was bestowed upon me, when on account of sickness in my family, I was unable to be present.

I will not attempt to disguise the pleasure I feel in accepting the position to which you have elected me, and thank you for your confidence and the honor conferred.

"You know that it is not the business of a chairman to make speeches, but listen to them, neither is it her duty to introduce questions, but submit them." This I hope to do in an impartial manner, and with your assistance looking to the Master for help and guidance, we shall have a pleasant and profitable meeting. It should be our aim to make this a model organization, but I shall be able to do but little without your co-operation, upon that I confidently rely. One hundred years ago afforded a new starting point in missionary history. In the year, 1786, Wm. Cary inquired of his ministerial brethren if the command, "Go ye into all the world and preach My Gospel to every creature," was not still binding upon the Church?

They seemed to be greatly astonished at his bold inquiry, and treated the question with cold indifference, and even opposed all his suggestions for organization. But a few years later he succeeded in laying a foundation, and ninety-nine years ago the "London Missionary Society," supported by members of all protestant denominations, was formed. A few other societies sprang up and in 1810 the "American Board of Commissioners for foreign Missions" was organized. The work grew gradually and as late as eight years ago no fewer than 146 different missionary societies were organized and operating in foreign fields.

But, the philanthropic Cary did not then realize that this command comes to all the human race alike. And half a century passed before it dawned upon any one of the many faithful missionary workers, that they had neglected to use the most important factor in the great work. For fifty years these societies worked independent of organized female help. There may have been a question at that early day about women working in *this* department of the Church, but there is no longer any question with Christian people about women working in some, if not all, the departments of the Church. However, it remained for Dr. Abeel, a missionary to China, to recognize in woman her latent forces, and he made the first appeal for help to a company of women in the parlor of Mrs. T. C. Doremus, a



widow in the City of New York, for work to be done for the enlightenment of Chinese women.

But it was at least twenty-five years before these women were encouraged by their home brethren to act upon Dr. Abeel's suggestion. They first organized what was then known as "The Union Missionary Society of America." This organization grew rapidly and it soon got beyond the control of one society. Then the women of different denominations felt that they could best work through the different church missionary boards, and by this time the brethren had, in a measure, become acquainted with their worth in this department of churchwork and acting upon this thought, the Congregationalist organized their women into a woman's missionary Society in 1668, the Methodist in 1869, the Presbyterians in 1870, the Baptist in 1871, the Episcopalians in 1872, the African Methodist in 1874, the Reformed Dutch in 1875 and the Lutherans in 1879.

God has greatly blessed the work of all these societies, and it is the unanimous verdict of all these foreign missionary boards that no department of the Church is carried on with such wise economy, prudent management, and has achieved such great results from such small resources as the Women's Missionary Society. But with this wonderful opportunity comes also its corresponding obligation.

We are glad that this new field has been opened up to us. We hail the day that our brethren recognized our worth, but we must remember, sisters, that with this new opportunity comes a hitherto unknown responsibility. God's gracious providence has brought to us a great opportunity for doing good, and it brings its corresponding weighty obligation. The harvest truly is ripe, and if we refuse the handle of the sickle, we may be made to feel its keen blade, for unprofitable servants will not be tolerated always in the Lord's great harvest field, "As we have, therefore, opportunity let us do good."

### PERSONAL LOSS

Since our last meeting, one of the brightest stars in the intellectual firmament has set beyond the hills of time.

On Nov. 29, 1893, Rt. Rev., Daniel Alexander Payne, Sr. Bishop in the African Methodist Church, and having charge of this Episcopal District, fell asleep, and he is with us no more in person, but his works still live. Let us pray that this convention, the young-

est child, and most cherished infant of his advanced age shall grow to that maturity he so much desired. Bishop Payne is no more with us, but his mantel has fallen upon another: As Joshua was with Moses, Eliaha with Elija, and Timothy with Paul, so Bishop Arnett was with Bishop Payne, and the latter's work has been handed over to the former.

And to-day perhaps, more than any other man living, Bishop Arnett is able to carry on the great work, begun by our lamented senior bishop. So let us thank the Father of missions that among many other blessings we have Bishops Turner, Tanner, and the silver trumpeted orator and missionary secretary, Rev. Dr. Derick and many others, who are interested in missions, with us to-day.

On Sunday, June 10, 1894, another chieftain, T. M. D. Ward, Bishop of the African Methodist Church, and one of the early missionaries to the Pacific Coast, fell at his post, in his Episcopal home in Jacksonville, Florida. He was a practical missionary at home, and did much by his advice to aid the work abroad.

We are here reminded that as the fathers are called off the walls and quit the field, greater responsibility rests upon us, that the work may not languish in our hands. Also, another dear one who met with you last year, Sister S. J. Tilgman, of Cincinnati, has fallen asleep in Jesus. We shall miss her. Therefore, to perpetuate thier memories, I suggest a memorial page in the minutes.

### RECOMMENDATIONS

As our work is just in its infancy and it was not my pleasure to be with you last year, I shall make but few recommendations. As some of you know, it was Bishop Payne's desire to have us establish a school somewhere on the west coast of Africa, for educating the natives. We should give this more than a passing notice. It is the experience of all missionaries that natives can do most with their brethren when they are thoroughly prepared for the work. The training of the head, hand and heart is much needed, and no one can be neglected at the expense of the other. I hope some plan will be formulated for the establishment of such a school before this convention closes, and if necessary, let all of us pledge to bring some self-denial money next year to carry on this great work. I have been asked, "How many delegates is a society entitled to? In the absence of anything either in the constitution or by-laws I advised from one to three.

Therefore, I recommend that the constitution or by-laws be so amended as to allow a stated number of delegates according to the membership of the Church or local society to be represented.

And now pardon me when I refer again to the vastness of the work, and that it cannot be accomplished without a united consecrated effort, and a firm reliance on God's strength and guidance. Many ages have passed since the diamond star glittered over Bethlehem. But this is truly the *missionary age*. All the signs of the times point in this direction. The barriers against the Gospel have nearly all been removed. The whole earth is now ready to receive the Gospel, and thousands of young men in this and other lands are waiting for the Church's command to "Go forth." "During the century now closing more has been done for the conversion of the heathen nations than during any five hundred years since the days of the Apostles." Individual Christians, individual churches and institutions of learning are taking up the work with wonderful interest. The great missionary societies and boards are everywhere approved; the work seems to be receiving a double approval from the world's Redeemer, and iniquity, idolatry and superstition are fleeing like darkness before the morning sun. But our work has just begun. From across the sea comes the cry, "Bring us the Word of Life." *Let us heed* the call and continue to send them the Word of God through an increased force of consecrated missionaries, until the cry of despair and the moan of the perishing shall be turned into the joy of the ransomed, the thanks of the saved, and the song of the redeemed. Each grand division of the globe has, in its turn, had the attention of the Christian world.

Asia, the cradle of the human race, first had a monopoly of this attention, and sacred history tells us of noble results after some work on the dark continent.

Europe next in turn received the missionaries of the cross, and we see, not only Christian nations, but an unsurpassed architecture, literature and commerce.

A few centuries ago the wilds of America began to be the center of attraction, and as the early settlers came in, they, with a few exceptions, brought the Word of Life, and nearly every man was a self-ordained missionary, and we stand amazed at the wonderful development of its hitherto unknown resources. Forests bloomed into

fruitful fields, hills dotted with villages, and cities growing upon marshy prairies.

And later on Australia and the Islands of the Sea were visited, until now the pioneer work of the missionary is accomplished in these places and they are now looking for new fields in which to labor.

The work has been going on in other lands until it has encircled Africa, and now all these continents and islands with their centuries of improvement and experience have their eyes and *hands* upon Africa. And the missionary army, fresh from a thousand victories is marching on to this land. The forces that have hitherto been scattered are now being gathered up and centralized upon this one grand division, and with the aid and prayers of millions of Christians the forces of satan must yield. The country must be conquered for Christ, the inhabitants civilized and Christianized. From all sides this mighty host is advancing, and it is only a question of a very short time until every heathen shall hear the joyful sound, and the influence of the Son of Righteousness shall be seen and felt all over the now "Dark Continent." And when all nations shall meet some where on her rich domain to celebrate the first century of her redemption, what part shall history say that we, the women of the Third Episcopal District in conjunction with the Woman's Parent Mite Missionary Society had in bringing about this joyous event? The most advanced missionary thinkers are now discussing the advisability of dividing the field and distributing the forces. Many are in favor of dividing the continent of Africa among the several denominations engaged in missionary work.

So, before long we may hear a call for a missionary congress, to deliberate upon this question, and, if deemed practicable to make a geographical division of the continent. If such should be the case, let us see, sisters, that the African Methodist Episcopal Church is prepared to receive her share of this African slice. Sisters, our missionaries abroad are looking to us for substantial sympathy and encouragement. Let us not disappoint them. And the brethren at home, desiring to lengthen the missionary cords and strengthen the financial stakes of the W. M. Tabernacle have given us a Magna-Charta to the Third Episcopal District.

Last July we erected the center pole of this great structure in the City of Columbus; to-day we are driving a few stakes in the "Forest City," next year we hope to spread the canvas over every station,

circuit and mission in the Pittsburg Conference, and later on we will let the southern fringe rest in the placid waters of the beautiful Ohio. And so let us not stop my sisters, until every pastor and all people in our district are thoroughly imbued with the spirit of Christ, and are willing to consecrate themselves and all they have to the cause of missions. And now, dear sisters, let us renew our energy, we should at this time shrink from the arena of controversy. Our time is too short and our opportunities too few to trifle away our time in fruitless combat. So let us settle down to the work and let our main object be the evangelizing of our people, and not our own personal honor or satisfaction, and as Christian women when we can not agree "let us agree to disagree."

It has been wisely said that controversy among Christians paralyzes the arm that should extend help to the wretched, withers the hand that should assist the erring in kindly sympathy and lead them to Christ, drowns the voice that would otherwise sound the heavenly message into the deepest depths of sin, and though men may applaud our logical and rhetorical powers, commend the force of argument used and acknowledge the right to our position, yet there is always a waste of power when Christian women are diverted from their God given work by contention and strife among themselves. Then God forbid that we should please our enemies and discourage our own workers, and prevent others, who are now favorably impressed, from joining our ranks. So we hope that each delegate to this convention may so act and work together in love and harmony that many others may see the light and walk therein. Now, dear sisters, let us get near to God that we may have an abundance of charity, that our work may prosper in our hands.

*L. A. Collins.*

*98 North Yellow Spring St.*

## PLAN OF WORK

1. *Local Organization.*—Let missionary societies be formed in every church in each Annual Conference of the Third Episcopal District. All offices to be filled by the women, the pastor preaching a missionary sermon to said society quarterly.

2. *Organizer.*—Let there be, if possible, an energetic woman, fully qualified, who shall be a General Missionary for the entire district, whose duties shall be further specified by the Board of Managers.



3. *Meetings.*—Let meetings be held bi-monthly, the first one of a business nature; the second of a literary and social form. In each meeting all hymns sung, papers read and speeches made shall have direct bearing upon missions.

4. *Definite Aim.*—As a body we recognize the impetus our work will have when a definite object is in view. Hence we recommend that such be decided upon as soon as possible.

5. *Public Gleanings.*—Two methods suggest themselves, one and the first is that of an arrangement between the President of each society and her Pastor, by which, as often as other interests of the church will allow (let it be once or twice a month), a penny collection be taken at the close of the service. The manner of taking the collection to be adjusted by each society.

The second method being this: Let each member be given a book indorsed by the President and Secretary of the local society. in which can be placed the names of such friends of the work as may be willing to pay a stated sum, either weekly or monthly, for the benefit of the work.

6. *Yearly Convention.*—Let there be in our District a yearly convention presided over by the President, and held prior to the Annual Conference at some centrally located point, at which time all matters pertaining to the work may be discussed and reports made concerning the funds raised. Our pastors, presiding elders and bishop are to be our counselors.

7. *Anniversary Meeting.*—Have one evening set apart for a missionary jubilee, say Bishop Payne's birthday would be quite an appropriate time. \*

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\* The remainder of the Minutes with the Constitution will be found in the appendix.

## PART II.

### CHAPTER VIII.

#### ACTIVITIES IN WEST AFRICA

Considering the rich opportunity for mission activity and Christian conquest in this vast empire of 25,000,000 souls, very little has been done by the African Methodist Episcopal Church to fasten its grip upon this situation. This area needs the constant supervision of a resident Bishop, and as the Church emerges from the effects of the depression, this most necessary requirement for the expansion of mission endeavor must be provided. The ground gained in the Republic of Liberia is tangible and the A.M.E. Church has here earned a place of respect and confidence, but it is showing signs of retardation. The faithful band of workers are carrying the torch in the face of great odds but despite this, one Presiding Elder writes, that a new A. M.E. Church has been erected at Harrisburg; Heard Chapel dedicated and the foundation laid for a new church edifice in Monrovia.

#### NUMERICAL STATISTICS

Ministers and Day Mission Workers .....	105
Full Members .....	1,009
Probationers .....	506
Juveniles .....	1,503
Mission Day Schools .....	8
School Teachers .....	35
School Children .....	1,259

*What the Church is doing financially.*

Although all Africa yields an affluence of raw materials and supplies the western world with its most used and most needed products, the natives are comparatively poor. Business is controlled entirely by outside governments and alien individuals all of whom take advantage of the natives' simplicity and exploit them. In examining the financial activities of the church in Africa, one must consider the economic condition of the natives.

## FINANCIAL STATISTICS

From the two Missionary Societies	
W.P.M. & W.H. & F. ....	\$ 5,860.00
From the Educational Dept. (Sierra Leone Government) .....	
	3,275.50
Dollar Money .....	300.00
Locally from all other sources .....	8,510.70
	<hr/>
	\$17,946.20

## Sierra Leone:

Amount sent annually by the	
Missionary Department .....	\$1,030.00
From the Mite Society .....	600.00
	<hr/>
	\$1,630.00

NOTE--In addition to the above direct payments for stipends, there is a considerable amount expended during a Quadrennium by the Missionary Department, the Financial Department, and the Mite Society for such items as:

- Episcopal supervision and travel;
- Expenses of delegates to General Conference;
- Shipment of Missionary Goods and supplies;
- Special contributions, etc.;
- Student aid in Connectional Schools in U.S.A.

## Liberia

Amount sent annually by the	
Missionary Department .....	\$ 400.00
From the Mite Society .....	560.00
	<hr/>
	\$ 960.00

NOTE--In addition to the above direct payments for stipends, additional expenditures are made for Episcopal Supervision, etc., as detailed under Sierra Leone.

## Gold Coast

From Mite Society ..... \$ 700.00

NOTE--Expenses for Episcopal travel, and other general items as detailed under Sierra Leone, should be prorated for Gold Coast.

*What Indigenous People Are Doing for Self Support.*

In the November, 1933 issue of the *Voice of Missions* a reprint from the *Missionary Herald*, appeared which clearly indicates that world trade conditions leave their mark upon even the most remote tribes in Africa.

"The remotest villages of Africa are deeply affected by the slump in world trade. During the past year I saw numerous groups of prisoners set to work on schemes of public utility - not criminals, but defaulters in the payment of head-tax, and they were only defaulters because the world today has no market for their goods. ---- When European markets are disorganized, the activities of the Africans are largely paralyzed."

In spite of the critical economic situation in many areas, definite effort has been made toward self support. The compulsory curtailing of expenses by the Home Board which necessitated the withdrawal of support and the closing of some of the African schools and churches resulted in stimulating self-support. There were places where, in order to avoid the closing of the work, the missionaries and natives proceeded to find ways of raising funds to continue the endeavor.

*In Sierra Leone the following Monies were reporteds*

Dollar Money Reported .....	\$ 75.00
For all other purposes .....	2122.00
From Sierra Leone Government for school aid .....	818.80
	<hr/>
Approximate TOTAL per year .....	\$ 3015.80

*In Liberia*

Dollar Money Reported .....	\$ 72.15
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For all other Conference Claims.....	392.25
For all other purposes .....	3,122.00

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Approximate total per year ..... \$ 3,586.40

From the following report made at the 1939 Annual Conference, may be determined the extent to which the Liberian work is self-supporting:

Dr.	Paid in Amounts	Cr.	Disburse- ments
Dollar Money Raised..	\$ 72.15	Dollar Money 63% (Hawkins) .....	\$ 45.45
Easter Day (1938).....	19.55	Entertaining Ch. Exp.	20.40
Children's Day .....	11.95	Conference Gen. Exp....	78.48
Education .....	2.50	Delegates Monrovia Dist. ....	49.00
Church Extension .....	.40	Delegates Bassa Dist....	40.00
Conference Contingent	12.22	Delegates Cape Palmas Dist. ....	37.00
Conference Roll Call ...	11.56	Conference Teachers ...	13.00
Missionary Roll Call ...	11.56	Secretary to Cabinet....	5.00
Public Collections .....	33.66	Donations to Preachers	7.50
Home Mite Women ...	8.00	Conference Widows .....	27.20
Easter Day (1939).....	25.50	Conference Reporters ...	3.50
Amount from Bishop..	255.35	Donations to Churches	70.00
		Conference Pictures .....	6.00
		Three Presiding Elders	49.12
		Easter Day (1939) Dr. Berry .....	12.75
	<hr/>		<hr/>
	\$464.40		\$464.40

For the Gold Coast there are no figures, but much should be said of Mrs. Randall's work and gifts of land for buildings, etc.

Amount received in school fees .....\$5,613.87

### *The Nature of Operations*

Aware of the fact that the church cannot administer to the welfare of man's soul and ignore his physical, mental and social



needs, the Missionary Department of the A.M.E. Church proceeded to establish schools and colleges in its various mission fields thereby increasing the effectiveness of the Christ Cause they wished to convey. They believe that man, when he is educated, is in a better position to worship God and appreciate His love for humanity as evidenced by the gift of His Son. Thus the African Methodist Episcopal Church has endeavored and is endeavoring to perform the true function of missions.

The native is purely African in his habits, thoughts, activities and in his most hopeful desires, and because of this characteristic he willingly accepts the offer of the African Methodist Episcopal Church. The name has an appeal for him. He is quick to comprehend its opportunities and potentialities. He has confidence in his brother in America, and believes that because of his training and contact with western civilization he is prepared to furnish and train leaders among Negroes in other lands.

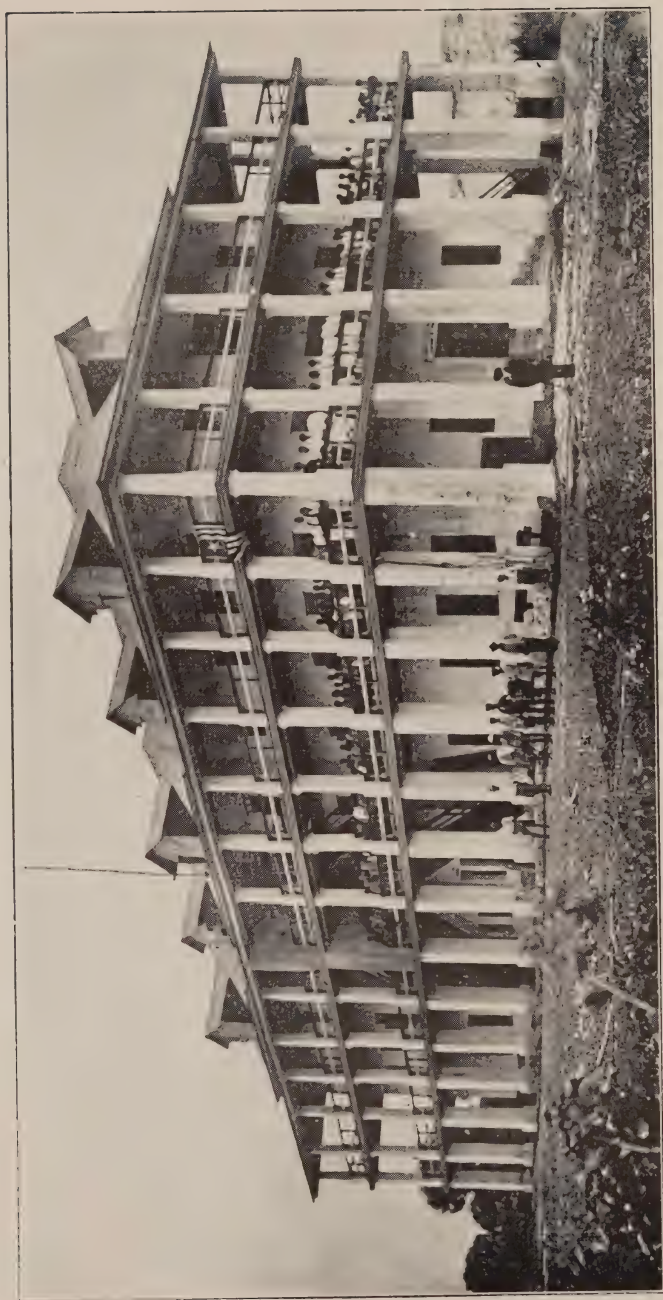
This faith in the American of African descent as exhibited by the native has been of considerable value to the Missionary in his efforts to expedite the work of the A.M.E. Church. The natives welcome schools as they are eager to acquire an education for themselves and for their children. Many inhabitants of remote areas have been known to travel long distances to attend a school. The interest and sincerity of the native is gratifying to the worker and imbues him with greater courage and a stronger determination to carry on.

### *What the Church has Accomplished*

#### *Liberia:*

On September 22, 1921 Bishop William Sampson Brooks laid the corner-stone for Monrovia College and Industrial Institute situated at the outskirts of Monrovia, the capital of Liberia. Money was raised in the United States for the completion of the building through the efforts of Bishop Brooks, who returned home and made an impressive appeal to American friends of Africa for funds. The school was opened on August 12, 1923.

The building is now called Liberia College and is used by the Department of Education of the Liberian government on a contract with the Missionary Department of the A.M.E. Church as pay-



MONROVIA COLLEGE, MONROVIA, LIBERIA  
Built during Bishop W. S. Brooks' incumbency and opened in 1923.

ment of a judgment against the trustees of the school for salary owed to the teachers. The Liberian government is paying off the judgment and uses the building for school purposes at an agreed amount per annum. This agreement expired in 1941.

The A.M.E. Church has established two mission schools in Monrovia district, one at Brewerville and the other at Harrisburg. In the Bassa District there are four located at the following places; Lower Buchanan, Harrisville, Doozon, and River Cess. The Cape Palmas District includes five schools, two at Harper, two at Gedebo Interior and one at Nebbo. One of the best schools under the A.M.E. Board is located in the Cape Palmas District at Harper. This school under the supervision of Rev. and Mrs. W. T. White has received the commendation of the Liberian Dept. of Education.

### *Gold Coast.*

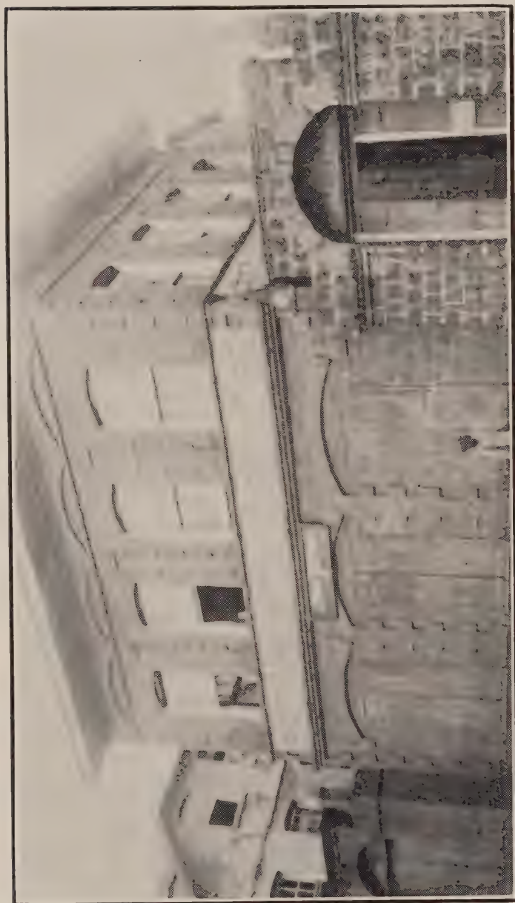
The African Methodist Episcopal Church has established ten mission schools in the Gold Coast, seven at Accra, one at Kwesimintism Takoradi, and Essikaudu, where the Bethel Day School is located. This school is divided into two sections, the Junior School held in the Church building and the Senior School conducted in a rented house. The Accra Village district has Rev. A. Brown Moie as Presiding Elder, Rev. E. K. Aittitsogbui, as Pastor and Head Teacher, of the Steady Mission and School, Dedayemang; Karaboe African Methodist Episcopal Mission, Rev. A. Asamuah; Sempe Korle Bu Mission, Rev. J. B. Plange; Yaw Kor Kor Mission, Rev. A. B. Moie.

#### GOLD COAST A.M.E. MISSION SCHOOLS

Name	Place	Enroll- ment	Bldg.	Tchrs.	Amt. Cost	School Fees	Deficit
1. Bethel day School*	Essikadu	225	Rented	5	\$ 1,680.00	\$ 945.00	\$ 735.00
2. Howard Day School	Takoradi	115	Rented	5	1,460.00	395.00	1,065.00
3. Kwesimintism Day School	Kwesimint- ism	55	Rented	1	360.00	165.00	195.00
4. Bethel Senior Day School	Accra	173	Rented	5	1,140.00	474.00	666.00

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\*Divided into two sections: Junior School held in the Church building and Senior School in a rented house.



A.M.E. Girls Industrial and Literary School, Freetown

5. Bethel Junior Day School	Accra	158	Rented	4	1,022.50	488.87	374.32
6. Allen Day School	Accra	200	Rented	5	1,443.00	600.00	840.00
7. Yaw Korkor Day School	Accra	120	Rented	4	1,110.00	360.00	750.00
8. Teshie day School	Accra	112	Rented	5	1,110.00	336.00	774.00
9. Labadi Day School	Accra	350	Rented	8	1,680.00	1,050.00	630.00
10. Amah Day School	Accra	280	Rented	5	1,180.00	840.00	340.00
Total		1,688		47	\$12,185.50	\$5,613.87	\$6,369.32

### *Sierra Leone*

The African Methodist Episcopal Church has organized ten churches in Sierra Leone with a total membership of 750 persons. There are eleven ordained ministers. The churches have a total seating capacity of about 1800. Eight schools have been established, two of which are high schools and the others elementary. Three of the schools are located in Freetown District and five in the Port Loko District.

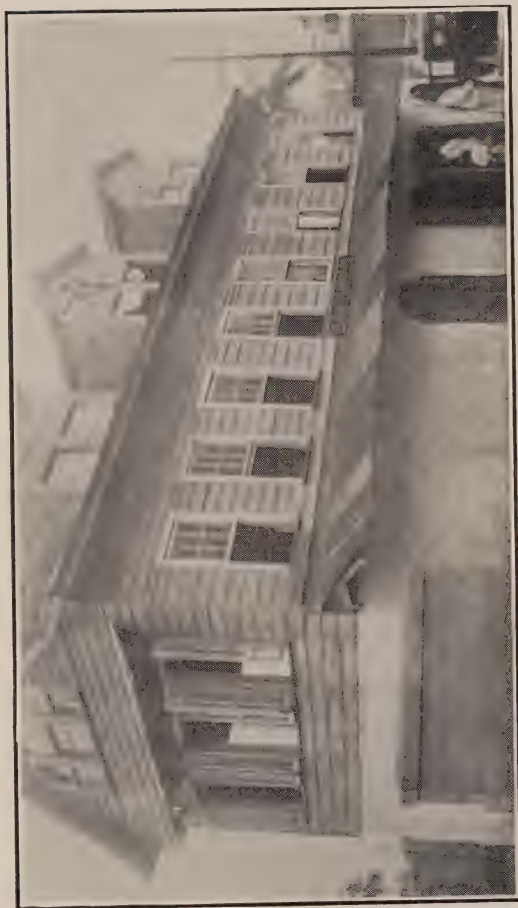
#### Statistics

Number of Mission Churches	10
Number of Ordained Ministers	11
Number of Licentiates	5
Number of Agents	3
Number of Full Members	750
Number of Probationers	201
Number of Juveniles	259

#### Schools

Number of Schools	8
Number of School Teachers	24
Number of Pupils - Students	501





A.M.E. Boys' Seminary, Freetown, Sierra Leone

Sierra Leone Conference, Freetown District.  
Numerical Statistics of Churches and Sunday Schools. \*

Charges	Pastor	Churches	Seating Capacity	Parsonages	Full Membership	Local Preachers	Sunday Schools	Sunday School Pupils	Missionary Society
New Zion	Rev. I. C. Steady	1	700	1	136	1	1	41	1
Emanuel	Rev. S. D. Friday	1	600		175	1	1	50	1
Campbell	Rev. G. M. Joseph	1	500		28		1	30	1
Total		3	1800	1	239	2	3	121	3

Port Lokkoh District, Church membership.....132

A.M.E. Mission Schools - Port Lokkoh District...257 pupils

Between 1921 and 1924 the present building, including the grounds, of the African Methodist Episcopal Seminary for Boys in Freetown was purchased by the self-sacrificing efforts of the ministers of the Sierra Leone Conference, under the direction of Dr. H. M. Steady, founder of the Seminary. Dr. Steady suggested that each minister employed by the Missionary Department in America, donate fifty per cent of his salary for the purchase of the building. At that time stipends were larger and more ministers were retained by the Missionary Department. The building cost \$4,500 or £900

The cornerstone for New Zion African Methodist Episcopal Church, the oldest A. M. E. Church in the Freetown District was laid on July 22, 1897, during the time when Rev. F. G. Snelson was general superintendent of the district.

### *Problems facing Missionary activity*

From the earliest known missionary attempts by Christian workers of different denominations to the present time, there have been certain general problems to be encountered. In addition

\* (African Edition, Voice of Missions, July, 1939, p. 12)

to this, there are specific problems peculiar to the missionary activities of the African Methodist Episcopal Church and peculiar to specific areas of the continent.

The various tribes in each Colony with their individual languages offer a problem now as they did in the eighteenth century when the first effort in Christian Missionary work was made in West Africa, as most tribal dialects are unwritten. Superstition and the controlling force of other religions, particularly Animism and Mohammedanism, have been inhibiting factors to the progress of Christianity. Until recently the absence of road facilities throughout the country, made it almost impossible to reach tribes in the interior, without considerable physical hazard. Many sincere Western Missionaries have been unable to withstand the intense heat and fever.

In some of the colonies the antagonism and jealousy between tribal groups made the efforts of the missionary more difficult. The work of the African Methodist Episcopal Church has been retarded at times by the lack of continuous episcopal supervision in the mission field of West Africa and inadequate funds for building equipment, salaries and supplies.

*Sierra Leone*, one of the most densely populated areas on the West Coast has until recently, presented a serious health problem also, as few Westerners have been able to survive the climatic conditions. Of the six Scottish Missionaries sent to Sierra Leone in 1797 as the first Christian workers to go to the colony to work among the natives, three died and the remaining three returned to Scotland. It will be remembered that most of the persons in the group sent out with Daniel Coker by the American Colonization Society in 1820 succumbed to disease and fever shortly after their arrival on the Island of Sherbro. Until a few years ago, Sierra Leone was considered the "White man's" or the "Westerner's grave." The British government however, has improved the health conditions in the colony by improved sanitation and hospitalization.

Another problem peculiar to Sierra Leone, is one created by the animosity existing between the Creoles, English speaking persons of West Indian and mixed blood, and the natives. The Creoles consider the natives primitive and inferior and treat them accordingly, and the natives resent the Creoles. For many decades religious services in Sierra Leone were held in English as the educational policy of the

government was of such that it refused to give necessary grants to mission schools unless they were conducted in English, the tongue of the Creoles. Therefore, the native was compelled to associate Christianity with the abhorred Creoles, and was naturally conditioned against a religion that was represented by intolerant people. In addition to the fact that the story of Christ was given in a language repellent to the native inhabitants, many of them were unable to comprehend the true significance of the religion because of their lack of understanding and lack of desire to understand the alien tongue.

Within recent years, however, the government has permitted vernacular instruction in the mission schools. It is still in a rudimentary stage, but there are all indications of a constructive and growing work in the future. The chiefs are welcoming schools and missions conducted in vernacular.

The paramount problem confronting the Missionary Department of the African Methodist Episcopal Church today is similar to that facing Missionary Boards of other denominations. The great Christian Church needs financing to enable it to continue the work already begun in mission fields, and to increase missionary activity to untouched areas.

Reduced funds during the past ten years necessitated not only salary reductions but a cutting down of staff workers in the foreign field. The church realizes that effective work cannot be accomplished by underpaid, over worked missionaries.

In spite of financial handicaps and inadequate equipment, the African Methodist Episcopal Missionaries in Sierra Leone have been able to achieve results as evidenced by the native's wholesome reaction to the teachings of the church. The Christian religion affects his daily life, and habits; raises his standard of living and develops his inherent sense of appreciation for higher spiritual values. As the native responds spiritually, there is a simultaneous material response. Within him is created a desire for modern western facilities for his home, school and business. Requests for equipment are constantly received by the Missionary Department from natives who have become teachers. They send for modern cooking utensils for the domestic science classes; typewriters, mimeographing machines, type-writing and carbon paper for the courses in business training; chalk, blackboards, maps, writing pads, composition books for general use,

and beauty parlor equipment for classes in beauty culture. Several Sierra Leone Ministers have written for organs and pianos for thier missions as music plays such an important role in all religious services.

### *Liberia*

The general issues that arise with reference to missionary activities in Liberia are similar to those of Sierra Leone. Misunderstandings in past years with the Liberian government over the work of the African Methodist Episcopal Church militated against the natural progress of the A. M. E. Church in the African Republic.

In 1927, four years after Bishop W. Sampson Brooks founded and opened Monrovia College, he was arrested for debts incurred by the school. The following extract from an article which appeared in the *Afro-American* on April 2, indicated the attitude of the government at that time:

"Bishop W. Sampson Brooks was placed under arrest here Monday. Without a hearing he was incarcerated on charges alleged by his secretary, Lorenz B. Graham, to be false.

"Through country-wide campaigns, he raised over \$100,000 in America with which he built a \$60,000 concrete school in Liberia and maintained it for the past four years.

"Hostility towards foreign missionaries began five years ago, and in his last message to the Liberian Congress, President King urged a native church, adding that every Liberian should find God for himself.

"During President King's administration, the Firestone Company was granted a ninety-nine year lease on one million acres of land in Liberia at the annual rate of 6 cents per acre. The agreement was ratified by the Legislature and approved by the President in November, 1926.

"An attempted tax placed upon all schools supported by foreign denominations four years ago brought threats from the United Missionary bodies to leave on the next boat unless it was rescinded."

The specific problems confronting the A. M. E. Missionary Department with reference to the present work in Liberia relate to education and church building. Inadequate facilities for even primary



training tend to retard possible future progress. Mrs. Christine S. Smith, president of the Parent Mite Missionary Society referred to this situation in her report following a visit to the work in Africa. In an article published in the African Edition of the Voice of Missions, July, 1939, entitled "The A.M.E. Church in West Africa, As I Saw It" she wrote,

"Our Church building is two stories high. The first floor is used for Sunday School purposes and the second for the auditorium. It is most inadequate for our needs and should be replaced as quickly as possible with a modern church building."

Mrs. Smith further stated that the building was located in a rapidly developing business section, so the Bishop and conference members plan to convert the present church building into a school. She feels that funds should be raised to develop and continue projects already begun in Liberia. Again the Missionary Department of the A.M.E. Church is faced with the problem of carrying on its program in a mission field impeded by insufficient funds

#### *The Hopes of Advancement.*

The recommendations made by Bishop Howard in his report to the General Conference of 1940 indicate what is needed in West Africa and what the African Methodist Episcopal Church hopes to foster as soon as adequate resources are available. Bishop Edward J. Howard served in the West African field from 1936-1940. The following material is from Bishop Howard's report:

#### *Recommendations of Improvements and Extension of Our Church and Schools.*

##### *Sierra Leone*

Much needed equipment for the Boys Seminary and Girls Industrial School in Freetown. Completion of the building at Port Lokkoh in the Protectorate which will require at least one thousand dollars. Following this, assistance must be given to the elementary schools in the Protectorate.

##### *Liberia*

As relates to the building erected by the late Bishop W. Sampson Brooks, to house the Monrovia College of the A. M. E. Church; this building is being used by the government on a contract with our Missionary Department to pay the amount of a judgement given



New Eliza Turner Memorial A.M.E. Church, Monrovia, Liberia in process of building.

against the trustees of the college on account of salary owed to the teachers. The government of Liberia is paying off this judgment and using the building at a certain agreed amount per annum for school purposes until the judgment has been paid. This agreement will expire in the next two years.

### *Arthington*

The old Shaffer Day School at Arthington, which has been closed for the past few years, was reopened last year by Miss Margaret Mason and is being held in the church building which is more convenient. The Shaffer school land represents an area of about 100 acres, several miles from the community of Arthington. It may be of interest to note that this community is largely made up of South Carolinians and the descendents. The school will become a thriving educational center and a great blessing to the people of that community, with some assistance.

### *Monrovia*

It is planned to open an elementary school to be housed in the Eliza Turner Memorial Church building until more suitable quarters can be provided. This is very important for it will give us a firmer grip on our young people in this, the capital of the Liberian Republic. It is recommended that this school be operated up to the 4th grade. A new church edifice is in course of erection under the pastorate of the Reverend P. A. Hope. The material is of concrete blocks, the walls are practically ready for the roof. Some minor changes need to be made, one of which is the widening of the front entrance also providing a vestibule. The pastor has been requested to furnish the Bishop and the Missionary Department an architectural drawing showing these improvements and perspective of the building when completed. Rev. Hope and his membership are to be commended on their patience and perseverance in this enterprise. This effort should have our cheerful and liberal support. It's completion will give the African Methodist Episcopal Church a church building that will reflect credit upon the denomination, inspire the membership with interest and will be attractive in appearance. It will compare favorably with the church edifices of other denominations in Monrovia. The Kru church of Monrovia, under the pastorate of the Rev. J. Q. Pappoe, is composed wholly of natives, members of the Kru and Ga tribes. They are attempting to veneer the old building with concrete blocks.



Mrs. E. J. Randall  
Missionary to the Gold Coast

The completion of this church would be a rich blessing to our Kru and Ga brethren and will give African Methodism a freer access to these, our dear brethren who are holding on and maintaining regular church services despite their handicaps.

#### *River Cess*

It is recommended that as soon as possible, Rev. M. H. Jin-lack, be assisted in the good work which has been done at this place. This point is one of the interior stations. To make this a strong mission would be carrying the light to a people who have had little or no contact with Christianity or education.

#### *Harper, Cape Palmas*

At this point is one of our strongest and best schools, made so under the leadership of Rev. W. T. White, assisted by his wife. This school has received help and is doing well. It has received special commendation by the Liberian Department of Education.

#### *Gold Coast*

Our work in the Gold Coast is new. The last Annual Conference was the fourth held in this part of the west coast. The beginning of this work is due to the missionary efforts of Mrs. E.J. Randall, who came to the Gold Coast from Sierra Leone as a missionary. Mrs. Randall being filled with the spirit of Christ, was given a great missionary vision. Under her leadership, property was purchased at Essa Kado and a concrete church building erected with a corrugated iron roof and a seating capacity of 250. When the time came for the dedication of the church, there being no African Methodist minister, Mrs. Randall secured the service of an African Methodist Episcopal Zion minister and called it the Bethel African Methodist Episcopal Church.

We now have 13 appointments and 15 preaching places. To each of these points there is connected an elementary school.

Payne Collegiate Institute at Accra, was organized by the Rev. J. P. B. Richards, as principal and teacher. This school does secondary work which is equivalent to our normal. We have also Bethel and Allen churches which house the primary schools. These schools are being operated on a regular school schedule and are partly





Bishop E. J. Howard, Mrs. C. S. Smith and Dr. L. L. Berry  
aboard the S.S. "Queen Mary" en route to West Africa

kept up by collecting a small fee for each pupil. This is also true of the secondary school. The amount collected, however, is not enough for the necessary up-keep of the schools nor for the support of the teachers. This work has all been established under the leadership of Mrs. E. J. Randall. In the beginning, she had the assistance of I. C. Steady and S. B. A. Campbell. Mrs. Randall has exercised great influence through the western division of the Gold Coast and is a remarkable leader. Her achievements are more impressive as the work was organized and carried on for two years without any outside assistance.

It may be of interest to refer to land donated at Essa Kado and also at Accra to the African Methodist Episcopal Church and school sites. Descriptions and plots of this property have been filed with the Missionary Department.

Our big problem is the housing of our school at Essa Kado and Payne Collegiate Institute at Accra. At present, the school at Essa Kado is using the church and in Accra the schools and churches are housed in rented property. This has been carried on and kept up up to the present date, with little assistance from the home church except the stipends given to the chief workers. The Gold Coast offers a most fruitful field for our missionary endeavor. Plans for the erection and building to house Payne Collegiate Institute in Accra and in Essa Kado have been drawn. The estimate of the amount for the erection has not been determined.

There is undoubtedly a great future for the African Methodist Episcopal Church in the west coast of Africa and especially in the Gold Coast.

The visit of Missionary Secretary, Dr. L. L. Berry, accompanied by Mrs. Christine S. Smith, president of the Mite Missionary Society, to the west coast of Africa, marks a new epoch in the history of the African Methodist Episcopal Church in our foreign missionary enterprises. They visited the principal points of interest in the three districts and were present at the Annual Conferences in Monrovia and Accra. Their addresses awakened great interest in the A.M.E. Church and their visits will prove an untold blessing. It will prove an investment that will doubtless return large dividends in the christianizing of a section where there is such a large number of our race living in darkness.

The 14th Episcopal District of the African Methodist Epis-

copal Church comprises Sierra Leone, a British possession, with an area of 31,000 square miles and a population of 1,456,148; the Republic of Liberia, with an area of 40,000 square miles and a population of 2,100,000; Gold Coast, another British possession with an area of 80,000 square miles and a population of 1,503,400; Nigeria also a British possession, has an area of 332,000 square miles and a population of 17,750,000; total of estimated area, 483,000 square miles with an estimated population of 22,809,548, situated on the west coast of Africa between parallel 10 North and the Equator. The work of the church has not been established in Nigeria, the largest and most populous part of the district but so far limited its efforts to Sierra Leone, Liberia and Gold Coast. There is a great demand for the African Methodist Episcopal Church in Nigeria but our present missionary resources will not permit the church to attempt the establishment of work there at this time. We would suggest, based upon our observations and investigations of this missionary field, that we should develop the work already established; then the extension and establishment of the church in Nigeria will follow and have for its assistance, not only the church in America, but the churches in Sierra Leone, Liberia and Gold Coast as well.

May we firmly resolve to carry forward the work of extending the borders of the church among a people handicapped by centuries of heathenism, demoralized through the many years of traffic in slaves, which has no parallel in written history. Yet, in this small area, 26 million people have survived and are crying for light. They look to the American Negro. They feel that of all others, he is the one best able to help him in laying the foundation for a Christian race and a civilization, which will give him a place of religious, racial economic and industrial freedom. He looks to the African Methodist Episcopal Church in particular; and the A.M.E. Church, by the help of God, inspired by His spirit, and the example of our Fathers, will answer the challenge.

E. J. Howard

Bishop of 14th Episcopal District, A. M. E. Church.

*Important Dates in the Church History of the Freetown District.*

1886—January 1st, a missionary arrived from America, the Rev. J. R. Frederick.

- 1897—January - Rev. J. R. Frederick withdrew from the A. M. E. Church and joined Wesleyan Methodist, taking the church property and members with him.
- 1897—January - Rev. H. M. Steady remained with the A. M. E. Church and began preaching in the East Central and West ends of the City of Freetown in the street until he, with nine members built New Zion A. M. E. Church within a period of nine months. The building cost the sum of £719/19 or \$3,600.75, a portion of which amount was raised locally by the efforts of Rev. H. M. Steady, Rev. E. T. Martyn Mrs. Hannah B. Steady, and Mrs. Isaac A. L. Johnson, A. Kelfallah Sukoh. The balance of £200 was sent from America through Rev. F. G. Snelson, 1st General Superintendent, and Rev. H. M. Steady, 1st delegate to the General Conference which met in Columbus, Ohio in 1900.
- 1902—Emanuel Church was built in the West End under the Pastorate of Rev. E. T. Martyn.
- 1905—Bishop Campbell Memorial Church was built in the East end by the Rev. J. F. Gerber. Most of the cost was raised locally, but it was supplemented with a gift from Mrs. Mary A. Campbell in memory of her husband, Bishop Campbell.
- 1908—February 2. The African Methodist Episcopal Seminary was founded by Rev. H. M. Steady then Presiding Elder and General Superintendent, with the aid of Rev. J. P. Richards. The object was to train men for the ministry.
- 1921—May 2. African Methodist Episcopal Girls' Industrial and Literary School was founded by Rev. H. M. Steady, upon the direction of Bishop W. Sampson Brooks. Mrs. Grace E. Steady, who married Rev. I. E. C. Steady while he was attending Yale University in the United States, served as the first principal. She was succeeded by Mrs. Amanda Mason Xuma, second principal, Mrs. Hannah B. Steady, third principal, and Miss Constance Horton, the fourth and present incumbent. This is the only Industrial School for Girls in the Colony of Sierra Leone. The principal receives stipend from the W. P. M. M. Society.

Served in Sierra Leone



SARAH GORHAM

*First Woman Missionary assigned to a Foreign  
Field by the A.M.E. Church.*



*Port Lokkoh District**Sierra Leone Protectorate*

- 1888—Bethel African Methodist Episcopal Mission was founded by the Rev. J. R. Frederick. The present Mission Church and parsonage were erected by Rev. J. J. Coker. They are located in Mange Burch, seventy-five miles from Freetown.
- 1889—Allen African Methodist Episcopal Mission was founded by the Rev. J. R. Frederick. It was in this section Sister Sarah Gorham from Boston, Mass. sent by the W.P.M.M. Society, labored and died. Her mortal remains lie in the Kissy Road Cemetery, Freetown with a suitable tablet sent from W.P.M.M. Society in Boston, Mass. (Dr. L. L. Berry, Secretary of Missions and Mrs. Christine S. Smith, President W.P.M.M. Society, visited this grave and stood on either side of it while Dr. I. E. C. Steady, and the group participated in a memorial service on April 4, 1939).
- 1910—The Bishop M. M. Moore Memorial African Methodist Episcopal Mission was founded. It was the first A. M. E. Mission Church built by Dr. H. M. Steady. The present church was begun by Rev. A. E. Peacock, and completed by Rev. Dr. H. M. Steady and dedicated by Rev. Dr. I. C. Steady, Asst. General Superintendent in 1936. It is 69 miles from Freetown.
- 1937—Howard Mission in Rotumba formerly called Ebenezer Canadian Mission founded in 1899 by Rev. F. G. Snelson was renamed after Bishop E. J. Howard, D.D. It is located 60 miles from Freetown.
- 1938—Heard Memorial Mission was founded by Rev. J. A. John, Presiding Elder of the District. It is in Rokupur, Northern Province, Sierra Leone Protectorate, 95 miles from Freetown.

*Political, Economical and Social Outline of Country.**Sierra Leone.*

Sierra Leone is a British Colony and Protectorate founded in 1788 as a home for slaves repatriated from the West Indies. It is bounded on the north and east by French Guinea, and on the south

by the Republic of Liberia. The Colony has an area of 4,000 square miles with a population of 85,163 of whom about 1,161 are Europeans. The Protectorate, which extends inland for about 180 miles, is 27,000 square miles in area, and has a population of 1,456,148. Freetown and its vicinity comprise the Colony; the rest is what is known as the Protectorate.

Freetown has a population of about 60,000. The inhabitants have access to modern facilities including electricity, telephones, water supply, sanitation, hospitalization, good streets (some of which are partially paved) and automobiles.

There are practically no industrial activities, although iron ore deposits, gold and platinum have been discovered recently. These resources are being exploited in the protectorate. Trading in such products as palm oil, palm kernels, piassara fibre, coffee, ginger, and kola nuts, which are usually gathered by native tribes, is the principal occupation. The native residents of Freetown are generally employed as government workers, clerks in stores, secretaries and in other "white collar" occupations. In spite of the apparent low wage scale as compared with the American standard, these employees seem to be able to meet the economic demands of the Colony.

The soil of Sierra Leone is quite fertile, probably due to its natural sources of irrigation. There are a number of rivers and streams but few of them are navigable. Freetown has the only good harbour. Bonthe, located on the island of Sherbro is the second port. The several fisheries near Freetown offer great possibilities for future development. At present the principal source of revenue for Freetown is derived from the Customs. Cottons, tobacco, soap, salt, kerosene and hardware are imported from foreign countries and exchanged for native products, including pepper, rice, cocoa, hides and others.

In spite of better sanitation, hospitalization and other improved health measures in Freetown the death rate slightly exceeds the birth rate. Recent figures on infant mortality indicate that it is still high although there has been a reduction to about 350 for every 1,000.

In any discussion of the political, economic and social outline of Sierra Leone, one must consider the tribes located in the Protectorate which is divided into three provinces, the Northern, Central and

Southern. These provinces, for administrative purposes, are separated into 217 Chiefdoms. Of the one and a half million inhabitants of the Protectorate, less than 5,000 are Creoles, the others are natives. One strong inhibiting factor to the eradication of the system of polygamy is that there are 150,000 more women than men in this area.

In the Central and Southern provinces are found over half a million Mendis, about forty-six thousand Lokkos, twenty-four thousand Krims, both closely related to the Mendis; and, about twenty-five thousand Vais, the only tribe having a written language, inhabit the Southern Province near the Liberian frontier. Approximately ninety-five thousand Bulloms, a fishing people are now also located in the lower part of the Southern Province.

In the Northern Province are found the invading tribes, the Temnes (the largest numbering about 325,000), the Fulas, (6,500), a tall cattle raising people, strict Moslems, the Susus, (53,900), also occupied as cattle farmers; the Mandigos numbering nearly 9,000, also Moslem and cattle raising; and the Limbas, (113,000). The Kissis (45,000), Konnos, (113,000) are located in the Central Province while the Kurankos (32,000) and Yalunkas (12,000) are to the north, the latter occupy the extreme Northeast and are Moslem.

Although most of these tribes have become Moslem, they are to a very great extent influenced by former superstitions and Pagan beliefs. The subversive secret societies are gradually becoming extinct, while the constructive societies in which girls and boys are taught the duties of a tribe member, the history and customs of the tribe remain active. Well known among these societies are the Poro for boys, and the Bundu for girls. Many of the old betrothal and marriage rites still exist in the Protectorate. The bride is sold and the revenue divided among the members of the girl's family.

Education is limited in Sierra Leone. Most of the schools are started, conducted and supported by Missionary Boards with the aid of small government grants. Mission schools began originally in the Colony and gradually extended to the Protectorate. The natural progress of education has been impeded at various times by friction between the government and the schools.

Although the Government introduced trade unions and the Workmen's Compensation Bill, the Church has made numerous other contributions for the best interests of the inhabitants of Sierra Leone,

such as the Welfare Bureau and Clinics. The clinics are largely supported by the Anglican Church, British Methodist, United Brethren in Christ, Roman Catholic Church and the African Methodist Episcopal Church. The African Methodist Episcopal Clinic in Port Lokkoh in connection with Bishop Moore's A.M.E. Mission Day School, was organized in 1933 by Rev. I. E. C. Steady with contributions which consisted mainly of financial aid and first aid kits given through Mrs. Dovie Clark of Wilberforce, Ohio and Mrs. Birdie Brooks, of Los Angeles, California. A portion of the school is used for the clinic. Trained nurses employed by the state devote two hours a day, (Saturdays and Sundays excluded,) to the clinic. According to Dr. Steady, the government has made an offer which is worthy of consideration; he says that the State has promised to contribute £500 or \$2500 a year to any mission furnishing a doctor located in any section twenty miles from a hospital.

The clinics have helped to improve health conditions among the tribes' people to the extent that tribes are increasing numerically, through prenatal and anti-natal care given in the clinics established by the British government in various centers.

This Western influence is not confined exclusively to clinics and health projects but it has had a marked effect upon the habits and customs of the tribesmen. In fact, a prominent native of Sierra Leone has estimated Occidental influence at about fifty per cent in the provinces. This means that even wearing apparel tends to have a decided Western touch and tastes in food are becoming Westernized. Such canned products as milk, fish and meats are imported and widely used.

In spite of the Western trend in customs and the progress of Christian Missionaries in Sierra Leone, Moslem is still the predominating religion in the Protectorate. The fact that the State has opened so few schools in this area is a contributing factor to the flourishing of Mohammedanism. There are by no means adequate school facilities in proportion to the number of native children of school age in the Protectorate. However, most of the schools in operation have been started and supported by the Christian Church.

### *Liberia*

Liberia was founded in 1822 through the efforts of the American Colonization Society of Washington, D.C., with the encourage-

ment and financial cooperation of the United States Government as a home for freed American slaves.

In 1839 the independent towns, villages and settlements united under one central government at Monrovia. Eight years later, on July 8, 1847, the settlers of Liberia declared their independence as a result of the withdrawal in 1846, of guidance and support by the American Colonization Society. The formal Declaration of Independence was not drawn up by the Convention until July 26, 1847 at which time the Constitution was also adopted. The form of government adopted by the New African Republic was a duplicate of the United States government.

The twenty-eight tribes are branches of three main stocks, the Kru, the Mandingos, and the Gola and Kissi. The Kru people dwell along the coast and are employed as sailors and boatmen. Closely related to them are the Mambas, engaged in farming and lumbering near Monrovia. East of the capital city, Monrovia, live the Bassa group, a tribe mixed with the Mandingo or Kpelle stocks. Other Kru branches include the fishing tribes on the lower coast, Karbah, Nifu, Gbatah; the Grebos, and independent, warlike tribe engaged in hunting, farming and fishing and the Pahu located on the Ivory Coast.

Among the Mandingos are found the Vais, who have created their own characters distinct from arabic for their written language; the Malinke, the Konno, the Kpelle, the Loma, Weima, Gbunde, Gio and the Buzi, farmers on the French border; the Gola and Kissi are proud warlike people located in the north western part of the country. The predominating religion of the natives along the coast is Christianity but the tribes inhabiting the eastern part of Liberia are largely pagan while to the North West the influence of Islam is strong. The following Christian Mission Boards operate in Liberia: Protestant Episcopal, Methodist Episcopal, Lutheran, Baptist, Presbyterian, African Methodist Episcopal, African Methodist Episcopal Zion, Catholic and Church of Christ. There is very little native industry in Liberia. The inhabitants are principally engaged in fishing, trading, tapping and farming. Rice is the main farm product. A number of natives are employed by the Firestone Rubber Company on the Mt. Barclay plantation, ten miles out of Monrovia. Most of them are classified as unskilled laborers and receive an average wage of less than \$7.20 a month with a small amount of food and supplies.

The natives do a considerable amount of handicraft work





Sky view of Monrovia, Capital of Liberia

such as weaving, dyeing, leatherwork and carving. They manufacture their own cloth from native grown cotton.

The tribes still live under their customary native communal laws, and are governed by Paramount Chiefs who receive their appointment from the Government of Liberia, and are responsible to the Government for their conduct. The Chiefs have jurisdiction in all matters except treason, arson and murder.

The Republic is divided into 5 Counties—Cape Mount, Montserrado, Bassa, Sinoe, and Maryland, each governed by a Governor appointed by the President.

Monrovia, is the capital of Liberia and has a population of about 10,000; it is well planned, and is quite modern with electric lights and many other modern improvements, etc. Monrovia was named for President Monroe of the United States of America.

### *Gold Coast*

The Gold Coast is a British Colony. Its area is estimated at 78,650 square miles. Of this area the Colony occupies 23,490 square miles, the Ashanti District, 24,560 square miles, and the Northern Territories 30,600 square miles.

The area of Mandated Togoland under British administration is 13,040 square miles, which brings the total area of Gold Coast to 91,690 square miles.

The principal tribes forming the aborigines of the Gold Coast are: Brongs, Nechumrus, Gonjas, Dagombas, Mampruisis, Kusasis, Chakosis, Nabdams, Nankanis, Talamis, Builsas, Kassinas, Lobis, Islas, Dagartis, Grunshis, Willos, Bimobos, Chambas, Konkombas. In the Ashanti District: Jamans, Wams, Besemuns, Kumasis, Tak-yemangs, Nampomgs, Juabens, Bompatas, Nkwantas, Bekwais, Nkroransas, Atabubus, Mampong, Kokofu,,—total 14. In the Western Province: Ahantas, Aowins, Apataims, Agims, Appolomans, Gwiras, Mpohors, Sefwis, Fale Fantees of Dixcove, Fantees of British and Dutch Sekondi, Wassaws, Amenifs Wassaws of Trakwa—total 12. Central Province: Abossos, Aburas, Agonas, Aumakos, Anamabus, Essikumas, Simpas, Edenas, Swedrus—total 9. Eastern Province: Gas of Accra, Adas, Akimis, Awunas, Kwabus, Krobos, Pekis, Ho-Hos, Ayegbas, Akwapims,—total 10.

The principal departments of the Gold Coast Government



NII LAUD LARTEY

A prominent member of Bethel Station, Accra, Gold Coast, and delegate to the General Conference, 1940.



are: Governor's Office, Judiciary, Law, Secretariat, Printing, Native Affairs, Treasury, Audit, Customs, Railways, Posts and Telegraphs, Medical, Veterinary, Education Achimoto Government College Agriculture, Mines, Forestry, Geological Survey, Military, Police, Prisons, Constabulary, Public Works, Commercial Intelligence.

Important cities and towns: Accra, Kumasi, Cape Coast, Sekondi, Axim, Elmina, Salt Pond, Winneba, Keta, Big Ada, Akuse, Nsawam.

The principal religions professed by the people are Christianity, Mohammedanism and Fetishism. Others are Pagans in the forests.

Principal Churches and Christian Denominations: Roman Catholic, Wesleyan, Presbyterian, Basel Mission, Protestant Episcopal, African Methodist Episcopal Zion, African Methodist Episcopal, and Baptist.

The Gold Coast is the most prosperous community in West Africa and one of the most interesting. In the Gold Coast are found remnants of the very old relics of fifteenth century French and Portuguese occupation and examples of the new tempered with Dutch, Danish, Swedish and Prussian influences. Because of large exportations of raw gold, diamonds, manganese ore, kola nuts, mahogany, palm kernels, rubber and palm oil the revenue is exceedingly high. The natives have been criticized for failing to use their increasing wealth reproductively and thereby assure themselves of greater stability in the future.

More than five hundred miles of railway in the Colony afford quick and convenient transportation. But the increasing number of motor vehicles tends to reduce railway traffic.

There is a growing demand for schools in the Gold Coast Colony. The government has increased its activity along the line of education but there are still too few primary schools, secondary and trade schools. A training school for teachers supervised by the state is located at Achimota, six miles north of Accra where the government erected several buildings known as the "Prince of Wales College," and includes all grades beginning with the kindergarten. It is the aim of the government to establish a native university of West Africa.

#### *American Missionaries to West Africa:*

Among the outstanding American Missionaries to Sierra



Bishop Henry M. Turner

Visited West Africa and organized Sierra Leone and Liberian Conferences in 1891.



Boat purchased by Bishop Heard and shipped to Liberia



Leone and Liberia since the first quarter of the 19th century are:

*To Sierra Leone*—Revs. J. R. Frederick, D. C. Fledgler, L. C. Curtis, L. G. Davis, Sisters Gorham, Amanda Smith, Josephine D. Heard, Emily C. Kinch, Grace Johnson, and Nora F. Taylor.

*To Liberia*—Revs. Daniel Coker (Rev. Coker finally settled in Sierra Leone where he established a church) A. L. Brisbane, J. L. Miller, W. T. White, J. A. Young, Caswell Crews, D. A. Graham, H. A. Gracia, L. C. Ridley.

### *Early and Contemporary Authorized Workers*

Although Rev. Daniel Coker, a minister of the African Methodist Episcopal Church went to West Africa and settled there with the group sent out by the American Colonization Society in 1820, the first missionary to be sponsored by the African Methodist Episcopal Church was Rev. John Richard Frederick. He landed at Freetown, Sierra Leone in Jan., 1886. Rev. Frederick trained three native West Africans, Henry M. Steady, David B. Roach, and George D. Decker in the Methodist Polity and the ministerial courses outlined in the African Methodist Episcopal Discipline. When Bishop Turner held the first Annual Conference at Freetown in 1891 he ordained as deacons three native Africans who had been instructed by Rev. Frederick. In 1893 they were ordained Elders by Bishop Turner. At the present time, 1941, Dr. H. M. Steady the only surviving member of the trio, at eighty-four years of age is active as Presiding Elder of the Freetown District. Dr. Steady has trained a number of native preachers among whom are: Revs. E. T. Martyn, J. F. Gerber, J. H. Gooding, J. O. A. Decker, M. S. Lott, G. A. John, J. A. DeWitt Martyn, M. E. Cole, A. E. Peacock, Mr. and Mrs. W. A. Chinsman, J. S. T. Decker, E. J. D. Cole, S. D. Friday, I. E. Chiakazia Steady, leader of the 14th district; also from the Gold Coast Conference, John B. Eshun, Sie Wureh, Juerboh Myer Sadee, Jasper Budu Wesley, A. B. Moie, J. Bart Plange, and from Niageria, E. A. Henshaw, Green Davis, A. Fagbaye, Iwa Ikorokey; L. L. White, J. M. Martyn, Florence A. John, E. Gerber, R. C. During, S. Newland, F. E. Richards, T. H. S. King, P. G. Ingah, Rev. and Mrs. W. T. White and W. C. Perry.

### *Bishops Assigned to West Africa after Bishop Turner's visit*

Bishops Abraham Grant, 1899, M. M. Moore, appointed

## Bishops Assigned to West Africa



Bishop Abraham Grant  
1898



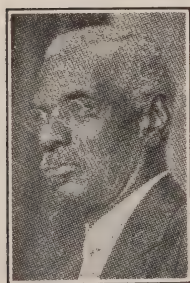
Bishop C. T. Schaffer  
1900



Bishop W. B. Derrick  
1904-07



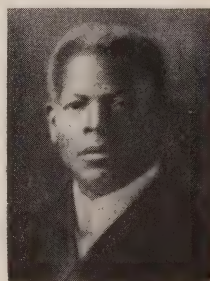
Bishop C. S. Smith  
1907-08



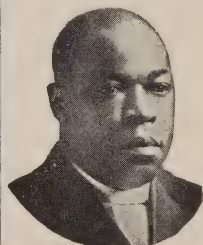
Bishop W. H. Heard  
1908-16



Bishop I. N. Ross  
1916-20



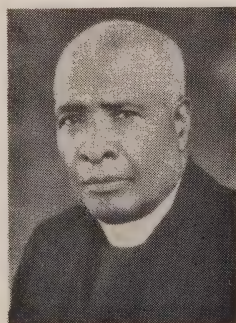
Bishop W. S. Brooks  
1920-28



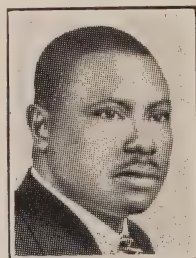
Bishop M. H. Davis  
1928-32



Bishop H. Y. Tookes  
1932-36



Bishop E. J. Howard  
1936-40



Bishop G. E. Curry  
1940

by the 1900 General Conference died before he had the opportunity of holding his West African Conferences; C. T. Shaffer, held the conference in Bishop Moore's place; W. B. Derrick, 1904-07; C. S. Smith, 1907, exchanged places with Bishop Derrick. (Bishop Smith was originally assigned to South Africa by the 1904 General Conference.)

Bishop W. H. Heard, 1908-16, was the first resident Bishop appointed for an eight year period. He secured sufficient funds to pay for the construction of a power boat for use on the St. Paul's River and along the coast of Liberia.

Succeeding Bishops were I. N. Ross, 1916-20; W. Sampson Brooks, 1920-28; M. H. Davis, 1928-32; H. Y. Tookes, 1932-36; E. J. Howard, 1936-40; G. E. Curry, 1940-.

In 1914 the General Secretary of Missions, Rev. J. W. Rankin visited West Africa, and in 1939 the present Secretary of Missions, Rev. L. L. Berry accompanied by Mrs. Christine S. Smith, Connec-tional President of the Woman's Mite Missionary Society inspected the West African work.

### *Bishop Abraham Grant*

In January, 1899, Bishop Abraham Grant left America for West Africa to hold the Conferences. The Sierra Leone Annual Conference convened February 8, 1899 and the Liberia Conference was held a few days later.

It was just prior to this time that the Rev. J. R. Frederick left the A.M.E. Church with his congregations as the following material from Bishop Grant's report indicates:

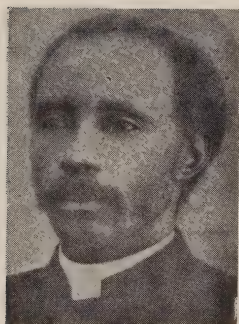
"Elder Frederick called to see me Feb. 8th; after an inter-view he agreed to call again Feb. 9th, which he did, and left with the understanding that he would try and arrange for me to see the officers in these two congregations, but on Feb. 10th, I received a communication from him, a true copy of which, is hereby submitted.

'Howe St., Freetown, February 10th, 1899.

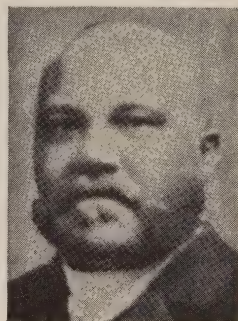
*The Right Rev. A. Grant, D.D.*

*Dear Bishop:— I am sorry to have to inform you that I can not succeed to persuade the Officers of Union or St. John to meet with you for an interview. They think nothing could be gained*

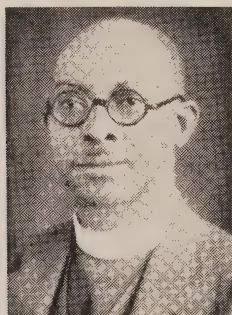
## WEST AFRICAN MISSIONARIES



Dr. H. M. Steady  
Sierra Leone



Dr. Floyd G. Snellson, F.R.G.S.



Dr. I. E. C. Steady  
Sierra Leone.

Rev. H. M. Steady, D.D., a pioneer of Sierra Leone, West Africa, who gave the A.M.E. Church its most substantial holdings in that area.

Dr. Floyd G. Snellson, served in West Africa and the West Indies and made outstanding contributions in both fields. He was a member of the Fellow Royal Geographic Society of Great Britain.

Rev. I. E. C. Steady, D.D., is an outstanding leader and head of the A.M.E. Educational work in Sierra Leone.



*by such a meeting. They request me to say to you for the information of the church in America that they have connected themselves with the Wesleyan Methodist Church where they are sure their interest will be better conserved. I hope to call to see you again before you leave for Liberia, and I pray that the Lord will preserve your health while you travel on the coast. I am,*

*Yours in Christ,*

*J. R. Frederick.'*

After gathering information from all accessible sources I think I can safely say this communication is the ultimatum and that we need not hope for the return of these two organizations."

*Bishop Cornelius Thaddeus Shaffer, M.D., D.D.* visited Sierra Leone and Liberia in 1902 to hold Conferences in both countries in the place of Bishop Moore whose death created a vacancy. While in West Africa Bishop Shaffer made arrangements for the acquisition of one hundred acres of land near Arthington, Liberia to be used as a farm for an industrial school for boys. The school was later called the "Shaffer Boys' High School," by the natives. When the Bishop stopped at Liverpool en route for home he bought and paid for the iron to be used in the erection of the building, and then had it shipped to the acting superintendent, Rev. Curtis. This "Industrial Institute for Boys" was the school built in Africa by the African Methodist Episcopal Church.

The National Legislature of Liberia appropriated \$2500 toward the upkeep of the school. The sum was to be paid in annual installments of \$500 each for five years. During Bishop Shaffer's administration, the debts incurred by the erection of the building were liquidated.

#### *Some Recent Missionaries*

*Dr. S. B. A. Campbell*—The Reverend Doctor Samuel Benjamin Ayodele Campbell was born of Christian parents in Sierra Leone, and was baptized in the year 1894 by the Rev. E. G. G. Sutton. He went to Lagos with his parents in January, 1901 where he attended school.





Mrs. Nora Taylor

Missionary to West Africa who instigated the purchase of the Episcopal Residence in Monrovia.



Episcopal Residence, Monrovia, Liberia.

He sailed to America in 1916. On his arrival in America he entered Wilberforce University where he was graduated, B.D. in June, 1919, and at the same time won a scholarship to enter Harvard University on a commendable class record in philosophy, science and theology. He received the diploma of M. Th. from Harvard University and the honor of an M.A., and won a prize in oratory and was the first African to receive the distinguished honor of F.N.G.S.

Dr. Campbell was ordained an elder in 1918 by Bishop W. H. Heard in the United States. He traveled extensively in America, Canada and Mexico and left the United States January 15, 1921 with Bishop W. Sampson Brookes, Dr. I. E. C. Steady and party and arrived in Freetown, his native land, in February, 1921. Rev. Campbell has served as pastor, presiding elder and principal of the Shaffer Academy. In 1927, he was elected as delegate to the General Conference held in 1928 at Chicago. Since Dr. Campbell's return to West Africa, he has been serving as Presiding Elder of the A.M.E. Missions in the Gold Coast and Nigeria.

*Amanda Mason* was a native of Liberia, West Africa. She received her college training at Wilberforce University in Ohio and then returned to Liberia to work in the schools of Monrovia. Bishop Brooks transferred her to Freetown, Sierra Leone where she took charge of the Girl's School and remained there until her marriage to Dr. A. B. Xuma of South Africa.

*Mrs Europa J. Randall* is an outstanding Evangelist and General Missionary in the Gold Coast. She has been marvelous in her achievements as a worker in the African Methodist Episcopal Church. She has led the way in building churches and establishing schools. Mrs. Randall is an interesting and agreeable platform speaker. She was a delegate to the Quadrennial Convention of the Woman's Mite Missionary Society which convened in Chicago, Ill., October 11, 1939 and was elected a delegate to the General Conference in Detroit, Michigan, May, 1940. But due to war conditions Mrs. Randall was not able to attend. The highlights of her activities are mentioned in the Report of Bishop E. J. Howard.

*Nora F. Taylor* is particularly remembered because it was through her that the Episcopal Residence in Monrovia, Liberia was

purchased in May, 1923. A copy of her letter to the Home Church immediately after negotiations were completed, is given here:

"(Bishop William Wesley Beckett, D.D., Chairman.)

Dear Bishop and African Methodist Episcopal Church:

I am writing to say that I have this week, May 24th, completed the purchase of a very modern twelve room house for the Episcopal Residence of the 16th Episcopal District of our great Church. It is situated in a choice part of the city on nearly an acre of ground, and makes a very splendid addition to the holdings of the A.M.E. Church. It is the only Episcopal residence owned by any denomination on the West Coast of Africa, and is also the only strictly modern residence in the whole Republic. It is supplied with ascetylene gas, which is generated on the premises; has an up-to-date bath room with flush toilet, enameled bath tub and wash stand, and three-piece set. The grounds are remarkably beautiful, having tennis courts, gorgeous tropical plants and numerous fruit trees. There is a chicken house, outside laundry room and a splendid well of artesian water, which is operated by an automatic pump, giving running water throughout the house. The whole thing is conservatively valued here at TWENTY-FIVE THOUSAND DOLLARS, (\$25,000). Of course all the legal papers have been properly attended to and are now in my possession. The property is amply protected by insurance. I regard the accomplishment of this task and the possession of these deeds as a real gem for the Missionary women. After reaching here I found that it would take from three to seven years to build a house worth while, as the timbers, planks, etc., would have to be brought from the interior on the heads of the natives, and the whole work done by hand. Bishop and Mrs. Brooks moved into the new residence the first of June. My first picture in the VOICE OF MISSIONS was of the "proposed" building, but the one I send now is of the "Finished Women's Building," the 16th Episcopal District residence of the A.M.E. Church.

Yours in his service,

Nora F. Taylor.

*Dr. Floyd G. Snelson*, served in Sierra Leone, West Africa, and for three years at the close of the 19th century, (1897-1900), also in the West Indies and South America. In 1929 he went to the West Indies and served as pastor and Presiding Elder. Dr. Snelson delivered an address to the Negro Progress Convention in British Guiana in 1929. The same year he went to Barbados and was pastor of Collymore Rock African Methodist Episcopal Church and served as Presiding Elder under Bishop Greene.



Pottery Makers in Nigeria



## CHAPTER IX

### *Activities in South Africa*

The history of South Africa begins with the discovery of the Cape of Good Hope in 1487 by the Portuguese sailor Bartholmew Dias. The Portuguese were not inclined to settle the region and in the 17th century it was entered by both the Dutch and the English.

Although African Methodism reached West Africa at the beginning of the nineteenth century through the efforts of an early apostle of the Church, it was not until the close of the century that it made its advent into South Africa. The year 1898 with the visit of Bishop Turner marked the official beginning of the work of the African Methodist Episcopal Church in the Colony of South Africa.

In the early nineties a group of young African singers came to the United States for a concert tour. After a short period of time their venture failed and they were left without financial resources for their general expenses. They were directed to a young African Methodist Episcopal minister in Ohio, the Rev. R. C. Ransom, (now Bishop Ransom). He advised the young people to go to college and, through Bishop Arnett arranged for them to enter Wilberforce College in Ohio. Those who availed themselves of the opportunity afforded them were Charlotte Manye, Marshall Maxeke, Henry C. Msiginye, Charles Dube, James Yapi Tantsi and Adelaide Tantsi.

One of the group, Miss Mayne, wrote to her sister in the Transvaal about the wonderful opportunity for education offered by the A.M.E. Church. The letter was read by Rev. M. M. Mokone (father of the present Superintendent in Rhodesia) and others. As was mentioned in a preceding chapter, Rev. Makone and his friends decided to learn more about the African Methodist Episcopal Church, so they procured from America copies of the discipline, hymn books and other literature.

In 1896 they sent representatives to the United States to request the A.M.E. Church to consider instituting work in South Africa. The delegation's petition and acceptance into the Church was responsible for Bishop Turner's visit in 1898. He landed at Cape Town, interviewed the Cape Colony authorities, spoke in the



Opera House and proceeded to Pretoria where President Paul Kruger gave him an audience. After a regular investigation, President Kruger gave Bishop Turner written authority to organize the African Methodist Episcopal Church in South Africa. In April 1898 Bishop Turner held the Transvaal Conference at Pretoria and the Cape Conference at Queenstown.

When the Bishop returned to the United States he reported his work to the Bishop's Council and to the General Conference. In 1900, the General Conference appointed Bishop L. J. Coppin to South Africa as Resident Bishop. The Cape Government had an official investigation of the purposes of Bishop Coppin and finding them satisfactory, admitted him. He arrived at Cape Town on February 9, 1901 and began his work immediately. But on account of the Boer War, Bishop Coppin did not venture far beyond the Cape. About two months after his arrival, the Government of Cape Colony formally recognized the African Methodist Episcopal Church as is indicated by the following letter addressed to Bishop Coppin:

Colonial Secretary's Office,  
Cape Town, Cape of Good Hope,  
26th March, 1901.

*The Right Rev. Bishop Coppin, African Methodist Episcopal Church,  
Cape Town.*

*My Lord Bishop:*

On the 20th of February, 1900, Rev. I. N. Fitzpatrick addressed a communication to the Prime Minister, reporting that he had been deputed to come to South Africa; (a) to confer with the Government; (b) to endeavor to explain the true position of the African Methodist Episcopal Church; and (c) to report on his return to the General Conference of 1900.

The interview was held on 2d of March, and Mr. Schreiner desired thereat preparatory to recognition in this Colony, that the Church should be domiciled here, and have on the spot some fully competent authority, such authority being vouched for by the Chief U. S. Government Official of the State he came from, and he noted as essential the production of proof of educational qualifications on the part of those "ordained or set apart" for whom recognition as "Marriage Officers" might be sought.

Further, to quote from a letter he subsequently (3d item) caused to be addressed to Mr. Fitzpatrick, the Premier stated:

'It is, of course, well known that the African Methodist Episcopal Church of America possesses in that country a substantial organization, the ramifications of whose operations extend, you report, to Canada, the West India Islands, and Western Africa, and Mr. Schreiner wishes you to understand that the Government does not oppose the extension to Cape Colony of the legitimate work of that denomination.'

Further, the Government takes a broad view of the case, and concludes that as the status of the Rev. Mr. Dwane, who claimed to be the bishop and ecclesiastical head in South Africa of the African Methodist Episcopal Church, has not yet been affirmed to the satisfaction of the government; and it is understood that his connection with the African Methodist Episcopal Church in that alleged capacity has ceased, the full recognition of the African Methodist Episcopal Denomination, as a Church, organized and working in the Colony within the meaning of the Marriage Order in Council of 1838, has not been demonstrated to be yet due.

Under these circumstances, and seeing that the Conference, whose avowed object is to place disputed matters on a legal footing, is timed to assemble in two months, there appear valid reasons for deferring such recognition until the organization and working of the Church is placed upon a formal basis in the Colony, with the approval and sanction of the General Conference.

Now, you have deposited with the Government the following documents, viz:

1. Diploma of introduction (signed 7th January, 1900, by the Chairman of the Bishops' Council and the Secretary) certifying that Bishop L. J. Coppin, D.D., is assigned to the Fourteenth Episcopal District, and "appointed to the supervision of our Church work in all of South Africa and elsewhere." It is noted, however, that in your letter of the 16th inst. you explain that 1901 was meant as the date of year.

2. Certificate (14th January, 1901) from Secretary of the Commonwealth of Pennsylvania stating that the African Methodist Episcopal Church is a corporation under the laws of that State.

3. Authentication by the Secretary of State of the United States.

4. Certificate (14th January, 1901) from the Secretary of

State of Ohio that Trustees of the African Methodist Episcopal Church was incorporated on 25th June, 1900.

5. Authentication by Secretary of United States of number four, and the Colonial Secretary feels satisfied that you have hereby fulfilled the documentary requirements by the Prime Minister in 1900; and he desires me to intimate to you that the African Methodist Episcopal Church (whereof you are a Bishop with local oversight) is from the 12th March, 1901—the date of your interview with myself—recognized as a “Church” within the meaning of the Marriage Order in Council of 1838. It will be clearly understood that Mr. Graham has no intention of discussing questions already disposed of by Mr. Schreiner, and that consequently no local organization to the Church effected prior to that date will be accepted as valid for the purpose of the Marriage Order in Council. It will be necessary from that date that the fact of any ordination by yourself of any person as “Minister” be notified to this office in writing for record.

I am, my Lord Bishop,

Your Lordship's obedient Servant,

(Signed) Noel Janisch,

*Under Colonial Secretary,*

*For Colonial Secretary.*

It was under Bishop Coppin's administration that Bethel Institute was purchased and established. This was the first real estate acquired by the A.M.E. Church in the South African Colony, during Bishop Coppin's incumbency. Churches were organized at Friendly Hall, Cape Town, Green River, Wellington, Montague, Bloemfontein, Maitland Location, Worcester, Rondebosch, Pretoria, Queens-town, Johannesburg, Piquetburg and Port Elizabeth. This was accomplished in spite of the fact that the Bishop's personal contact was limited to the immediate Cape Town area because of the war.

Bishop Coppin kept in touch with the work in the Transvaal by correspondence. Little by little, the work grew. Under each succeeding bishop, the A.M.E. Church expanded. African Methodism began to spread over the Transvaal and Cape, then into the Free State, Natal, Basutoland, Swaziland, South-West Africa; from there up into Southern Rodesia and Northern Rhodesia and Nyasaland, where it is now in an initial stage.

*What the church is doing financially.*

The finances of the South African Church are administered by the Bishop of the district. An idea of the receipt and disbursement of monies sent by the Home Church is given in the quadrennial report of the last resident Bishop, the Rt. Rev. R. R. Wright.

Bishop Wright's report for the quadrennium 1936-1940, shows that a total of \$15,975 was sent by the Woman's Home and Foreign Missionary Society of the A.M.E. Church for the South African Work. The amount was spent as follows:

On Clinic .....	\$ 1,500
Building Lnaga Church-Parks Memorial .....	4,100
On the Mokone-Gow Hall Wilberforce .....	3,000
For Teachers' Salaries .....	4,000
Missionary Stipends .....	1,490
Mrs. Hughes' trip and sundries .....	950
Rev. Coan's fare to South Africa .....	435
Mrs. Wright's fare to America .....	500
Total .....	\$15,975

In addition to the above there was received from America in November, 1938 the following amounts:

May 20, 1936 from Mrs. Fountain for 1936 delegates' travel back to South Africa .....	\$ 193.00
June 2, 1936 from Mrs. Fountain for the same .....	402.00
September 19, 1936 from Mrs. Fountain for Dr. Gow .....	100.00
October 19, 1936 from Mrs. Fountain for Mrs. Wright to Africa .....	500.00
Total W. H. & F. M. S. for travel .....	\$1,195.00
May 21, 1936 Dr. L. L. Berry for travel of delegates .....	300.00
November 1936 Dr. L. L. Berry for travel of bishop .....	300.00
Total .....	\$ 600.00
Grand Total .....	\$1,795.00

With the above amounts the expenses of delegates who came to the General Conference in New York in 1936 were paid.

There was an additional amount of \$1,795 for traveling expenses, \$1,195 from the W.H. & F. Missionary Society and \$600 from the Secretary-Treasurer of the Missionary Department toward the traveling expenses of the delegates and the bishop.

The W.H. & F.M. Society sent through the financial Depart-

ment the sum of \$2,000 for the passage to America of Bishop and Mrs. R. R. Wright, and Dr. and Mrs. A. J. White.

*What indigenous people are doing for self-support.*

The South African Church raised \$15,000 for conference claims. This sum was exclusive of monies contributed toward pastors' maintenance, church buildings, parsonages, repairs and current expenses.

Much of the South African work is self-supporting. The natives give generously toward the building of schools, and churches, and the establishing of clinics. Each conference branch missionary society raises a specified sum annually for missions and education. The Transvaal Conference Branch raises \$2500 for education and \$2000 for missions each year. This is the largest amount contributed by a South African Conference Branch. The other conference branches raise money proportionately according to their size and ability.

In 1938, an elderly couple, Mr. and Mrs. Alexander Galeka built a church 32' x 14' at Busele on Sandlube Circuit and turned it over to the A.M.E. Church in South Africa.

*The Nature of operations*

The Church is endeavoring to carry out a practical program which will meet the needs of a rapidly changing social life. One outstanding lack in the life of the native is a provision for modern education. In 1939 when Mrs. Lucy Hughes, President of the Woman's Home and Foreign Missionary Society visited South Africa to inspect the work there, she became aware of this need in a great area that had not been touched by the A.M.E. Church. She stated:

"In many places, no Missionary representative of the A.M.E. Church has ever placed foot upon the soil. The Catholic and Dutch Reformer Churches particularly have taken our people in large groups. More than two million children of school age have never been in school, and what is worse, many boys at a very early age run away from the hut life and find themselves in the towns where it is possible for them to take to mine life, working for a shilling and six pence (37c) a day. They learn to become habitual visitors



Paramount Chief's  
Village, Matsieng,  
Basutoland.



The Village was  
visited by Dr. and  
Mrs. White.



A Zulu hut.

on Saturday night at the Beer Joints, spending what little they have earned during the week. As a result they become a menace to society."

The African Methodist Episcopal Church feels that by administering to this need it will help to assure the native of economic security and enable him to assume his rightful position as a useful member of society in his home land. In its educational program the Church attempts to include industrial, academic and as far as possible, professional training.

Although the paramount aim of the Church is evangelical the wise missionary realizes that the soul of man cannot be reached effectively if he is suffering from mental and physical malnutrition.

### *Problems facing the church*

The church confronts a more complicated problem in South Africa than in its other African fields. The British government fears the power of an enlightened native population. It, therefore, restricts and suppresses the normal behavior of the native so that he will feel inferior and be content to remain in a state of subserviency. Little opportunity for mental development, individual initiative or personal advancement is afforded him. The Bantu is segregated and discriminated against in his every activity. Even the right to own real property is denied him in an effort to quell any attempt on his part to gain economic security as any progressive move would militate against the government's control policy. Realizing the potency of such a weapon as economic security the government, motivated by fear, resorts to drastic measures to prevent any intellectual or economic enlightenment of the native. The only schools available to the pure South African are those provided by the Christian Church and these are subject to government control because of the subsidy received.

In order to further insure its tyrannic position in South Africa the British Authorities have successfully created a feeling of animosity between the racial groups. The Colored people, non-natives, are encouraged to believe that they are superior to the Bantu native. The native in turn resents that attitude and thus any possible unity between them is inhibited.

Since the government is desirous of keeping the native subjugated, it is reluctant to admit any agency or their representatives into the Union of South Africa that might enlighten or stimulate inde-

## Views in South Africa



Mrs. Lucy M. Hughes and Mrs. A. J. White



Wright Temple A.M.E. Church, Benoni Transvaal, South Africa

In 1939 Mrs. Lucy M. Hughes, President of the Woman's Home and Foreign Missionary Society, visited the work in South Africa. She is shown with Mrs. A. J. White, her hostess and wife of the principal of Wilberforce Institute, S. A. at the time of her visit.

pendent thought and action among the Bantus. American Negroes, if granted permission to enter at all, are not welcome in South Africa. The African Methodist Episcopal Church has met with considerable opposition in its attempt to carry out an evangelical, educational, medical and industrial program among the natives. The government endeavored to prevent the admission of the former resident Bishop, the Rt. Rev. R. R. Wright, (1936-40) but finally granted him permission to enter and carry on his work in South Africa. This attitude of the government has existed over a period of years. When Bishop W. T. Vernon, his wife and son arrived in Cape Town on the S.S. "Llanstephan" on January 8, 1921 they were detained aboard ship and later in the day transferred under guard to the S.S. "Durham Castle" for deportation in spite of the fact that Bishop Vernon had his passport vise' from the Foreign Office in London granting him permission to travel in South Africa. The Bishop and his family were not deported, but after considerable correspondence between the American Consulate General and the office of the Minister of the Interior at Pretoria, the group was permitted to remain in the Union.

The difficulty of securing government permission for the entrance of Colored missionaries and the scarcity of funds together with the segregation and color problems in the Union tend to impede the progress of the A.M.E. Church in South Africa.

### *Hopes of Advancement.*

The welcoming attitude of the natives toward the African Methodist Episcopal Church is gratifying. They believe that the A. M.E. Church is in a better position to administer to their needs and more in sympathy with their situation than other denominations under complete white control. It is further true that the South African native resents the position of subjugation to which he has been relegated by the ruling classes. He registers his protest by a tendency to withdraw from traditional denominations supervised by White Americans and Europeans, and form Separatist churches. There are about three hundred Separatist Sects registered with the government. By establishing these sects the inhibited native finds an outlet for his self-expression and pent-up emotions. He is forced to resort to an escape mechanism for release of suppressed mental and emotional





Bethel A.M.E. Church, Cape Town, South Africa

Built during Bishop J. A. Gregg's Administration at a cost of \$37,000 which was raised by the Woman's Home and Foreign Missionary Society of the Home Church.



desires. In the separatist churches the African is in absolute control and the white excluded.

If the three hundred sects, or a large number of them would unite with the African Methodist Episcopal Church, the merger would be beneficial to both the native and the church. Through the financial and numerical increase entailed, such a union would enable the church to render a more constructive and intensive service to the native in the Union of South Africa. The spirit of self-support is in increasing evidence among the natives. Not only are the separatist sects maintained wholly by them, but a number of the A.M.E. Churches and missions receive either full or partial support from the native contributions.

As a result of the growing interest of the Bantu native in a church of its own, and the more tolerant attitude of the government at the present time, the African Methodist Episcopal Church views its future work in South Africa with a greater degree of optimism than in past years. Within the last two or three years the government has exhibited a less hostile attitude toward the Church's program through the influence of Bishop Wright.

#### *What the Church has accomplished.*

The A.M.E. Church in South Africa has a membership of 53,000 with 400 ordained preachers, two superintendents, thirty-eight presiding elders, and 300 circuits comprising about 2000 preaching places.

When Bishop Gregg was assigned to South Africa in 1924, he soon sensed the necessity of a new and commodious edifice in Cape Town, one that should be in keeping with the traditions, history and standing of the A.M.E. Church. With this thought in mind he interested the women representing one of the Connectional Missionary Societies, the Woman's Home and Foreign Missionary Society, composed of the Southern States in America, and they with the support of the Bishops, Presiding Elders and Pastors of Churches in America, put in the hands of Bishop Gregg \$37,000 with which he was able to give the Connection the imposing church structure, known as Bethel A.M.E. Church located in Cape Town, S.A.

In addition to this work the church has launched an educational program. It has already been noted that the only schools avail-

Laying A Corner Stone



Bishop R. R. Wright, Jr., laying a corner stone at Wilberforce Institute, Transvaal, South Africa, April, 1937.

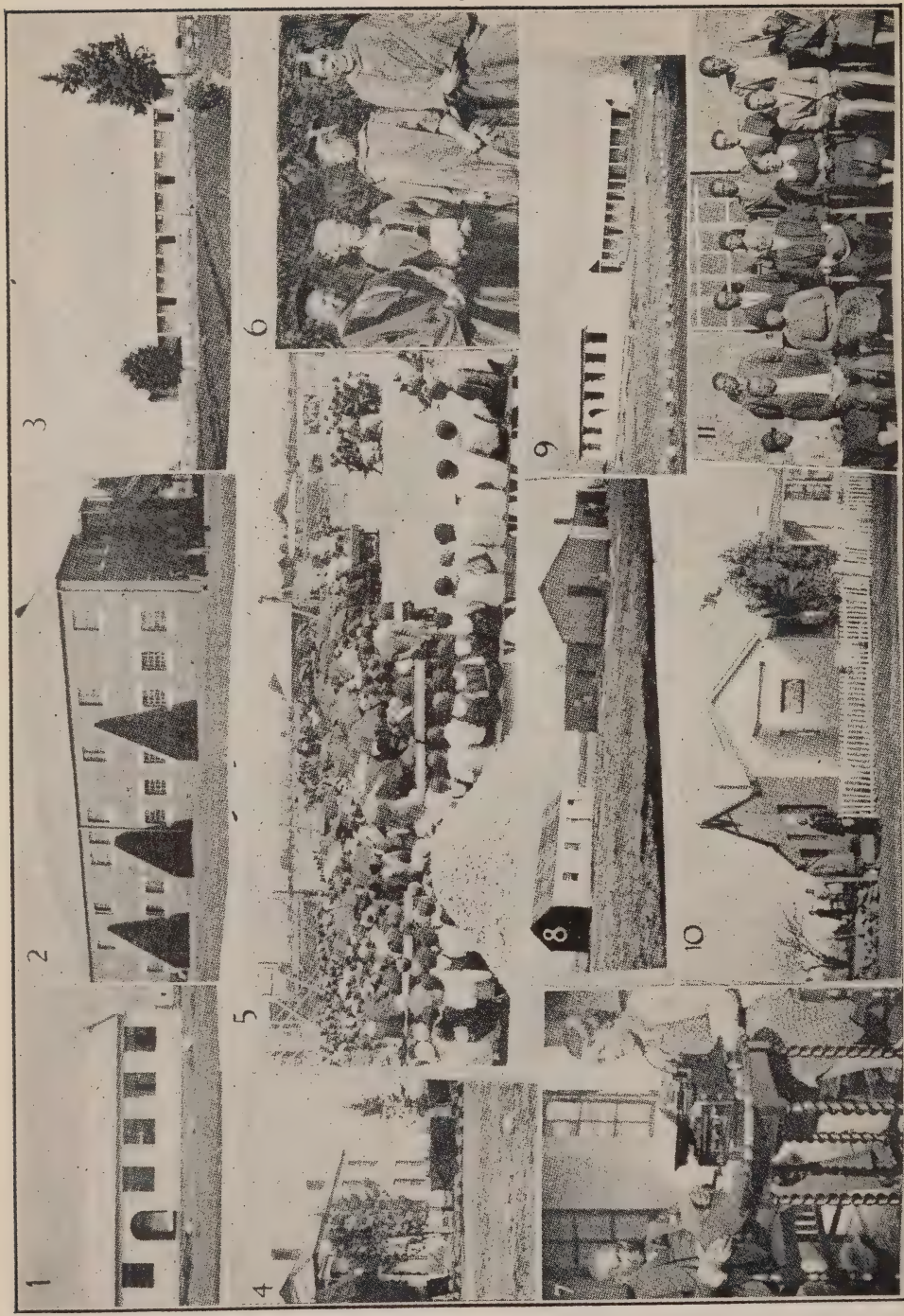
able to the Bantu are those conducted by the churches and under white or European supervision; and because these mission schools are subsidized by the State, they are amenable to government control. Until recently, not only was the A.M.E. Church denied a subsidy but it was unable to secure state recognition for every department of Wilberforce Institute at Evaton, South Africa.

Cognizant of the fact that past attempts to secure government grants for Wilberforce Institute had proven unsuccessful due to the condition of the school, Bishop R. R. Wright proceeded to improve the physical plant and raise the scholastic standing of the school as soon as he arrived in the Union. Bishop Wright was appointed Resident Bishop of South Africa in 1936. In 1937, two new buildings and departments and a clinic were added to Wilberforce and the old ones repaired. The additions included the Mokone-Gow Hall with twelve rooms for primary classes, the Lydia Wright Reception Hall, and the Crogman Clinic. The L. M. Hughes Industrial Hall was remodeled for teaching trades; the old domestic science building made into a three room hall for primary classes; the Eliza Gregg Hall and Fannie Coppin Hall repaired; and the principal's cottage renovated. The School of Religion was opened in August, 1938 with Dr. J. R. Coan, formerly of the Theological Seminary at Morris Brown College, Atlanta, Georgia, as dean.

At the laying of the cornerstone of the Lydia Wright Recitation Hall, the chief Inspector of Education announced that the domestic science department was officially accredited by the government—with courses in cooking, plain sewing, dressmaking, laundering, sanitation and hygiene, mother craft and household management. Mrs. Luella G. White, wife of Dr. Amos J. White principal of Wilberforce Institute, South Africa from 1937 to 1940, organized and taught the home economics department. During the administration of Dr. and Mrs. White the carpentry and brick-masonry departments were instituted, beginnings made in agriculture, and courses provided in shoe-making, shoe-repairing and tailoring.

Dr. White was also responsible for the establishing of a library at Wilberforce. When the Whites took over the supervision of the Institute they found no library and a very few books—all practically valueless. So Dr. White began a drive for books by starting a Wilberforce Institute Book Week. Dr. White states, "The result was





Wilberforce Institute, Evaton, South Africa

most pleasing, books came from all parts of the country; from ministers, members of the church, the native commissioner of Vereeniging, the Johannesburg City Library, Drs. Taylor and Phillips and Mrs. Bridgeman of the American Board; Senator J. D. R. Jones, the Honorable W. Earle Russel, U.S. Consul-General and Secretary of the Legation at Pretoria; the Johannesburg Teachers College as well as from many natives and even friends in America. In all, more than 1,000 volumes were added to the few books with which we started. Many American magazines were given from time to time by the Consul-General, and Bishop R.R. Wright also supplied many Negro weekly newspapers.

Through the efforts of Mrs. White the dry, stony land surrounding the principal's home was made productive and the grounds beautified. Seeds sent by the Department of Agriculture upon the request of the school were planted in a section set aside for vegetables and on the school farm. The produce from the farm helped to supply the table. The Agriculture Department of the government promised to supply the school with trees which could be used and purchased by the match industry and thereby afford the school a small regular income.

One of the most important accomplishments made during the period between 1937 and 1940 at Wilberforce Institute was the accrediting of the school in all its departments. Confidence was restored in the members of the faculty, the student body and the general public. An increasing number of pupils passed the annual examinations. The influence of the Institute was felt among the various racial groups and a better understanding established. At the first Founder's Day Celebration, the Indian group presented the school with a replica of the Taj Mahal, one of their highest expressions of esteem.

Dr. and Mrs. White returned to the United States with Bishop and Mrs. Wright in 1940. The present superintendent of Wilberforce is Dr. J. R. Coan, called by Bishop Wright to serve as Dean of the School of Religion. Dr. Coan is doing a commendable work, continuing and supplementing the progressive program begun by his predecessors.

The Church has eighty-three other schools with 406 teachers and 12,000 pupils. Not all of these are independent A.M.E. Schools



but some are united or Amalgamated schools in which the A.M.E. Church takes an active part. In Cape Province the Bishop appoints the managers, thereby giving the A.M.E. Church more extensive control there than in other districts. Bethel Institute, under the management of Dr. F. H. Gow with a staff of ten teachers, the oldest A.M.E. school in South Africa, is situated in Cape Province. Other schools under A.M.E. Management are located at Goodwood, Kensington, Landsdown, Diep River, Rabbskraal, Piquetberg, Chatsworth, Kraaifontein, Worcester, De Doorus, Dewett, Graaf and Reinets. The value of the A.M.E. schools in the Cape has increased almost 100 per cent.

Most of the Amalgamated schools are situated in the Orange Free State. In these schools which are associated with other denominations the teaching staff is paid by the government and the superintendents are white. A different situation confronts the church in the Basutoland where the Emily Vernon Institute is located. The sixteen schools in that district receive little or no aid from the government although grants have been promised when the scholastic standard of the school is raised and properly qualified teachers placed on the faculty. Similar circumstances prevail in Swaziland, Northern and Southern Rhodesia and Nyasaland. Recently, the church opened nine schools in Rhodesia at the request of the chiefs who contribute one third of the amount required to operate the school; the pupils pay a third and the church supplies the other third.

The failure on the part of the government to provide adequate educational facilities places a heavy responsibility upon the churches. Within this area there are about five million children of school age for whom no provision for even elementary education is made. The Christian Church cannot ignore the need of millions of human souls in this highly progressive civilized age.

By establishing the Crogman Community Clinic, the African Methodist Episcopal Church has made its first effort to the practical alleviation of human suffering among the people. With very few exceptions, all of the doctors in the district are white and serve the white population. In the vicinity of Wilberforce Institute there are more than 12,000 people without available medical, dental or health service. The very limited number of white missionary doctors who have devoted much of their time and service to the natives are overworked and without proper equipment. The price of a physician's



In Basutoland, Pinetown

Dr. and Mrs. A. J. White  
shown with Chief Alexander  
Seiso Maama, Mrs. Maama and  
Mrs. Mahkotlane.



Zulus and Pondres at Church dedication

service in an emergency exceeds the monthly income of the average native.

Although the Croghan Clinic administers to as many as possible, it is not yet able to adequately care for the health problems of the community. The Clinic consists of a five room building with a doctor's office, examining room, nurse's room, kitchen, two large verandas which serve as waiting rooms. There are two nurses, two doctors, and a dentist. The Clinic receives most of its financial support from the native South Africans. The sum required annually for operating the Clinic is about \$5,000.

The cost of building the Croghan Clinic amounted to \$3,100 all of which was contributed by churches, societies and individuals in the United States of America. When Bishop Wright returned to South Africa in July, 1938 from his trip to the United States he had sufficient funds to erect the building.

#### *Present work of the A.M.E. Church*

The African Methodist Episcopal Church has five conferences in South Africa at the present time.

- |    |                             |                  |                   |
|----|-----------------------------|------------------|-------------------|
| 1. | Cape - Annual Conference    | covering approx. | 276,966 sq. miles |
| 2. | Transvaal Annual Conference | " "              | 689,854 sq. miles |
| 3. | Orangia Annual              | " " "            | 385,756 sq. miles |
| 4. | Natal Annual                | " "              | 35,284 sq. miles  |
| 5. | Zambesi Annual              | " "              | 488,623 sq. miles |

Total area of the 15th Episcopal District is —

1,876,483 sq. miles

- (1) Cape, with 7 presiding elder districts covering the Southern part of the Western Province: Cape, Wellington, Worcester, Piquetberg, Beaufort, and George.
- (2) Transvaal, with 9 Presiding elder districts covering Transvaal, Bechuanaland, Swaziland and Portuguese East Africa, viz: Pretoria, Johannesburg, Pochefstroom, Springs, Witbank, Warmbaths, Pietersberg, Swaziland, Bechuanaland.
- (3) Orangia, with 10 presiding elder districts covering Orange Free State, — Basutoland, and Northern portion of Cape Province and South-West Africa, viz: Bloemfontein, Kroonstad, Bethlehem, Heilbron, Gordonias, Kimberley, E. Basutoland, Central Basutoland, West Basutoland, and South-West Africa.

- (4) Natal, with 6 presiding elder districts covering Eastern Province and Natal: Pondoland East, West Pondoland, Queenstown, Griqualand, Durban, and Zululand.
- (5) Zambesi, with 7 presiding elder districts covering Southern and Northern Rhodesia and Nyasaland, viz.: Matabeleland, Mashonaland, Wankie, Northern Provinces, Western and Central Province, Nyasaland, and Southern and Barotse Provinces.

The members comprise all tribal affiliations, and number about 52,000. There are 1,300 evangelists and local preachers, 356 ordained preachers, and 1,100 preaching places.

The fifteenth Episcopal District begins in Capetown, the Southern-most point in Africa and extends northward into the Belgian Congo and Nyasaland 3500 miles into the interior. It extends from Walvis Bay in Southwest Africa on the Atlantic Ocean to Inhambane in Portuguese East Africa on the Indian Ocean, nearly 2000 miles. It is estimated that there are some 30,000,000 people living in this territory.

#### *Cooperative Projects:*

The only efforts of the African Methodist Episcopal Church at the present time toward any type of co-operation are being made through participation in interdenominational, interracial and Better Race Relations activities throughout the Union.

However, the first step on behalf of the Church toward a co-operative movement was taken by Bishop John A. Gregg when he went to South Africa as a missionary in 1903, twenty years before he was elected to the bishopric and returned to the South African field. After a ten thousand acre farm had been purchased in the Malmesbury District forty-four miles from Cape Town, Dr. Attaway, superintendent of the work under Bishop Coppin, and young Rev. Gregg proceeded to build a school community on the order of Tuskegee Institute. With this end in view prospective patrons of the school were encouraged to buy plots to help facilitate the building of the school. As a result of the campaign Dr. Attaway and Rev. Gregg erected a building of Croyden pressed brick, containing school rooms, a dining room and dormitory. Bishop Gregg says of the project, "Several purchasers paid out on their plots and are living on their holdings now. Because of some misinformation given out,





A group of native children in Nigeria



others stopped their payments and the plan, which if it had been successful would have been a wonderful boon to those people today, did not succeed."

Another attempt toward a co-operative movement was made by Bishop George B. Young when he was sent to South Africa by the General Conference in 1928. After devoting some time to studying the natives and their problems, Bishop Young became keenly aware of their great need of a place in which to live and worship God in peace. He purchased 3,170 acres of land in Southern Rhodesia for £2800 (\$14,000). In less than two years £1800 (\$9000) cash was paid for the property and arrangements made to liquidate the balance of £1000 (\$5000) within the following four year period. It was the plan of Bishop Young to allot three acres of land to a family and thus provide for one thousand families. Bishop Young began his housing project for the under-privileged before they became popular in the United States under the present Roosevelt Administration. It was unfortunate that the Bishop was not permitted to carry out his original plans. As Bishop Young says, "Just think of what it would have meant to those people who are not permitted by the laws of the land to hold free property; if each family had been allotted only three acres, better than 1000 families could have lived there."

It is the hope of both Bishop Gregg and Bishop Young that the future does hold some cooperative plan that will receive the full support of both the native population and the Church to improve conditions in this area, so dear to the hearts of both Bishops.

#### *Political, Economic and Social outline of the country:*

The Union of South Africa stretches across the southern end of the African continent. Its area of 472,550 square miles is divided into the provinces of the Orange Free State, the Cape of Good Hope, the Transvaal, and Natal. It was established in 1910 under the terms of the South Africa Act. The population is about 9,000,000. The Union produces most of the world's supply of two valuable minerals, gold and diamonds. The principal products of South Africa are dairy and other food products, cement, leather, building materials, textiles, clothing, furniture and vehicles.

## Bishops Assigned to South Africa



Bishop L. J. Coppin  
1900-04



Bishop C. S. Smith  
1904-07



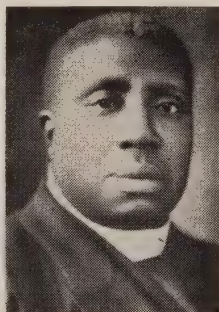
Bishop W. B. Derrick  
1907-08



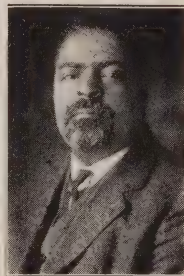
Bishop J. A. Johnson  
1908-16



Bishop W. W. Beckett  
1916-20



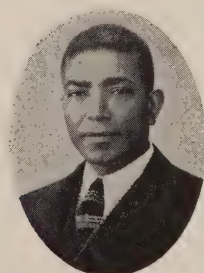
Bishop W. T. Vernon  
1920-24



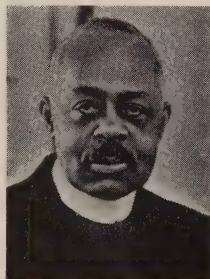
Bishop J. A. Gregg  
1924-28



Bishop G. B. Young  
1928-32



Bishop D. H. Sims  
1932-36



Bishop R. R. Wright  
1936-40



Bishop F. M. Reid  
1940

TRANSPORTATION — South African states are connected by 13,000 miles of railroads, including a section of the Cape-to-Cairo Line. There are good motor roads, and regular steamship service which connects the Union with European markets. In 1937 the Inland Air Mail service was extended.

GOVERNMENT — The government of the Union of South Africa is centered in a Governor-General, and Executive Council, and a Parliament. The Governor-General, appointed by the king, selects his own Executive Council to act in an advisory capacity. The Parliament is composed of two houses—a Senate and a House of Assembly.

### *Bishops to South Africa*

The following Bishops have succeeded Bishop Coppin: Bishops C. S. Smith, 1904-7; W. B. Derrick, 1907-8; J. A. Johnson, 1908-16; W. W. Beckett, 1916-20; W. T. Vernon, 1920-24; J. A. Gregg, 1924-28; G. B. Young, 1928-32; D. H. Sims, 1932-36; R. R. Wright, 1936-40. Bishop Frank Madison Reid was assigned to succeed Bishop Wright at the General Conference in 1940.

BISHOP JOHN ALBERT JOHNSON served as resident Bishop in South Africa for eight years. During his incumbency Evaton College was established, the Fannie Jackson Coppin Girl's Hall erected, and a large plot of ground secured with a view to erecting a home for aged ministers.

Information of great interest and importance with reference to the status of the South African natives is found in the following letter:

*"Annual Report of The Fourteenth Episcopal District of the African Methodist Episcopal Church.*

*To the President and Members of the Council of Bishops of the African Methodist Episcopal Church in Annual Session Assembled, Wilberforce, Ohio, June, 1913.*

*Greetings:*

I have the honor to submit the following for your information and consideration: For the past eleven months the country has suffered a severe drought which has destroyed the harvest; killed

cattle, sheep, and game in many districts. The poor facilities for transportation in some sections greatly embarrassed the efforts to forward relief in the form of provision. The lack of water was an aggravating form of suffering.

A number of our missionaries could not reach the seat of Conference which met in Bloemfontein, Orange Free State, in the end of November, 1912.

During the past year four of our most efficient elders have died, among them, Rev. Henry C. Misikinya, a graduate of Wilberforce University. Two others withdrew under charges, and six were expelled—four natives and two colored—thereby decreasing our ministerial ranks by twelve, a serious loss to our working force.

The lay membership increased several hundred and the financial reports showed an increase over last year.

The attitude of Parliament toward the native and colored residents of the Union is reflected somewhat in the passing of a Bill prohibiting any European from selling or leasing any land to a colored or native person; or any colored or native person selling or leasing land to a European; restricting travel; and prohibiting a non-resident in a location from remaining over twenty-four hours.

In several cases recently, municipalities have refused a church site to any religious body which does not have a European at its head. Several of our large congregations have been scattered thereby, notably Pretoria and Heidelberg in Transvaal. Pretoria paid over \$300 in Dollar Money at the last Conference.

The care of all the churches under such conditions involves much visitation, and the encouragement of much expenditure.

I am earnestly endeavoring to serve our Lord and Church. I do not hesitate to confess my deep sense of need of your prayers for patience and perseverance, and above all, for the grace of God.

I am, my dear brethren,

Your fellow laborer,

J. Albert Johnson.

South Africa, March, 1913."

BISHOP W. W. BECKETT was elected to the Bishopric in 1916 during the time of the first World War, as was Bishop I. N. Ross. Both of these Prelates were assigned to African fields at a very critical period in world history—Bishop Beckett to South Af-



rica and Bishop Ross to West Africa. Although the natural expansive work of both men was considerably curtailed by the war, they were, nevertheless, able to influence many hundreds of lives on that great African Continent toward the Christian way of living.

BISHOP HENRY DAVID SIMS, D.D., elected a Bishop in Cleveland, Ohio, in 1932, was assigned to South Africa where he remained for four years.

Bishop Sims' administration was distinguished by bringing the A.M.E. Church into better recognition with the South African Government. Through him the officials of that Government saw the A.M.E. Church in a new light, as a potent factor which touched the spiritual, intellectual and economic life of all communities in which it operated. He moved into the cultural sphere of that great country, and through his courageous and intellectual interpretation of the Church, and the true aspirations of the Negro, he opened a new door for the entrance of missionaries of the A.M.E. Church into South Africa.

Bishop Sims has dedicated his life to the cause of Missions. He is really missionary minded, and puts that same spirit into those over whom he presides. He unselfishly puts his influence and his Conferences behind any missionary movement within the Church regardless of section or of what Bishop presides over the missionary area. Certainly, no Bishop in the A.M.E. Church going to a foreign field received as much support and tangible encouragement from any Bishop as did Bishops Wright and Howard from Bishop Sims. Money from his special efforts for missions has run up into thousands of dollars. The records in the Missionary Department show that the First Episcopal District under the leadership of Bishop D. H. Sims, leads the Connection in Mission funds.

Accompanying their husbands to South Africa have been Mrs. Fanny J. Coppin, Mrs. Emily E. Vernon, Mrs. Celia A. Gregg, Mrs. G. B. Young, Mrs. Mayme A. Sims, and Mrs. Charlotte C. Wright. Among others who have gone from America are Rev. I. N. Fitzpatrick, Carl M. Turner, A. H. Attaway and wife, Alex W. Thomas, Lionel Young, Prof. and Mrs. Amos J. White, Mrs. Louise B. Gow, wife of Dr. F. H. Gow, and Rev. J. R. Coan.

These missionaries were all sent to Africa at the expense of the Church in America. The A. M. E. Church not only paid all the traveling expenses, but also the salaries of those sent out by it.



The Missionary Secretary with a group of South African Missionaries



*Standing left to right* Rev. M. N. Tilo, D.D.; Rev. J. H. Mokone, D.D.; Rev. F. H. Gow, D.D.; *Seated* Rev. J. Y. Tantsi, D.D.; Miss Eva Morake and Dr. L. L. Berry.

It is estimated that the A.M.E. Church has spent \$300,000 or 75,000 lbs, in Africa, helping missionaries, helping to build schools, churches, for bursaries for students in colleges, and for traveling expenses of representatives of the South African Church to the General Conferences. Never in the forty years has one penny of the funds collected at the South African Annual Conferences been sent to America or elsewhere. It has all been spent in South Africa to develop the work there under the administration of the Presiding Bishop.

Funds raised by the Home and Foreign Missionary Society were sent to buy the land and build the Bethel A.M.E. Church in Cape Town at a cost of \$37,000, under the supervision of Bishop John A. Gregg, (1924-28). Additional funds were sent from the Home Church to buy the Episcopal residence in Woodstock, land at Evaton, Gregg Hall, Emily Vernon School in Basutoland, to help build the Mokone-Gow School building and the Health Clinic. More than thirty young South African Students, from the Cape to Nyasaland, have been aided in American Schools through funds supplied by the Church in America.

### *A Few Outstanding South African Missionaries*

CHARLOTTE MAYNE MAXEKE, a Basuto woman by nationality, was born at Fort Beaufort, Cape Province, South Africa among the Xosa tribes to which her mother belonged. As a child she attended a congregational mission school at Uitenhage and when her family moved to Port Elizabeth, she continued her education there.

As a young adolescent girl, Charlotte Mayne went to teach in a Wesleyan School at Kimberly. While there some European people were impressed by her voice and became interested in starting her off on a musical career. She received training from a competent voice culturist and began successful concerts at Town Hall in Kimberly. It was her fine contralto voice that inspired J. H. Palmer, R.A.M., Liverpool, England, to form and train a group of young women and men for a concert tour of the British Isles. Charlotte Mayne was among the group. Their performances met with such success that they were given the opportunity of singing before Queen Victoria of England. They then returned to Africa for additional training.

On their second tour they visited Canada and the United

States. While in the United States the group met Rev. R. C. Ransom who through Bishop Arnett arranged for them to enter Wilberforce College.

It is of interest to note here that at the Woman's Mite Missionary Convention of the Third Episcopal District, held in Pittsburgh, Pa., July 4-7, 1895, Mrs. Emma S. Ransom made a motion "that Miss Charlotte Manye' be adopted as a daughter of the W.M. M.S., and a committee be appointed to arrange for her support. The Motion was carried."

At the same meeting, Bishop Arnett who had acted upon Rev. Ransom's proposal to have the African students admitted to Wilberforce, explained Charlotte Manye's position at the school.

Charlotte Mayne attended Wilberforce and was graduated in 1901. She then returned to South Africa where she organized the Woman's Mite Missionary Society for the church in Cape Province under the presiding Bishop Levi J. Coppin. The Anglo-Boer War in progress at the time prevented her from joining her family in Transvaal. But when peace was restored Bishop Coppin enabled Miss Mayne to rejoin her family in Pietersburg.

In Pietersburg Miss Mayne found eight members of the A.M.E. Church. She proceeded to organize Christian Endeavor Societies; held a class meeting with eighty members divided into four groups; and opened a day and evening school for boys.

About this time Rev. Marshall to whom Charlotte Mayne became engaged while they were attending Wilberforce, returned to his native home. Bishop Coppin appointed him to the venture begun by her. Shortly after his arrival, Rev. Maxeke and Miss Mayne were married. Their work was so successful in Pietersburg that the church decided to move the school to Evaton. There the Tantsi brothers took charge of it. At first it was called the Lillian Derrick Institute but the name was later changed to Wilberforce.

The Maxekes went from Evaton to Klerksdorp, where they remained for two years. From there they were called to a private school at Idutya, Transkei Territory. This school afforded the Maxekes an opportunity to do a great work among backward people.

The progress of their work in the private school invited the attention of Dalindyebo, Paramount chief of the Batenbu. He requested the Maxekes to come and supervise his private school at Tyalara. They accepted the offer and remained at the school until Mrs.

Maxeke's physical condition weakened due to her failing health. This necessitated the return of the Maxekes to the Transvaal in Johannesburg. There Mrs. Maxeke resumed her former church activities as president of the Woman's Mite Missionary Society. She became actively engaged in Social Welfare work and served as Chaplain for the women's prisons, native welfare officer and probation officer.

One of the most outstanding organizations formed by Mrs. Maxeke was the Bantu Women's League, a civic group interested in defending the rights and self-respect of the black woman. This organization fought the custom of requiring a medical examination of all black women entering domestic service. Native women were subjected to great humiliation and much abuse as the result of this practice. The League won its fight by arousing public opinion against the custom.

When Rev. Maxeke died in 1928 his wife continued her work of uplifting and encouraging her people. Africa is grateful for the life and contribution of her own native daughter, Charlotte Mayne Maxeke, who continued to serve her people until death claimed her in 1939.

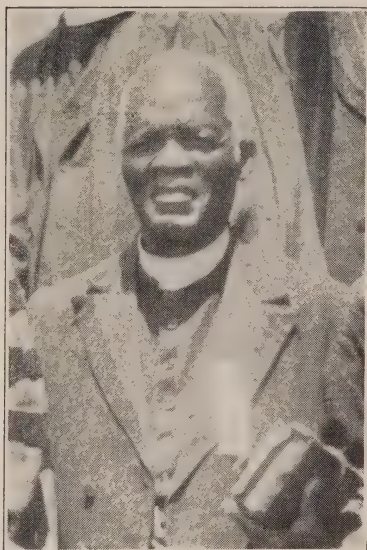
*Rev. Francis McDonald Gow, D.D.* joined the A.M.E. Church in 1898 when Bishop Turner visited South Africa. Rev. Gow had been conducting a mission in the city. 'Father Gow' as he was affectionately called by his friends, neighbors and parishoners, remained an active, influential figure in the interest of the church until his death in the fall of the year 1931.

*Rev. Mangana Maake Mokone, D.D.* is rightly called Father Mokone as he was really responsible for the advent of the A.M.E. Church into South Africa as was mentioned in an earlier chapter. Father Mokone labored earnestly for the cause of African Methodism throughout his life. It was a strange coincidence that both Father Gow and Father Mokone, so closely related to the early history of the church in South Africa, ceased from their earthly labors on the same day, October 21, 1931.

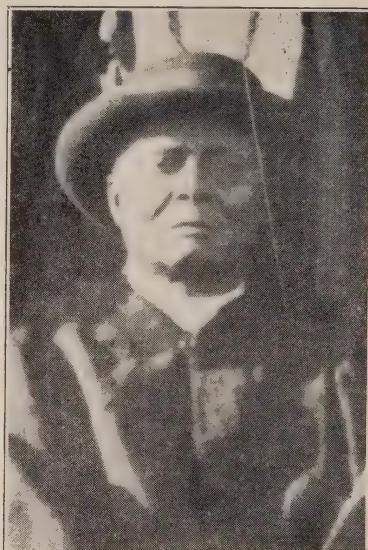
*Dr. James Yapi Tantsi*

Another faithful native of South Africa was the Dr. James Yapi Tantsi, also one of the group of singers sent to Wilberforce by



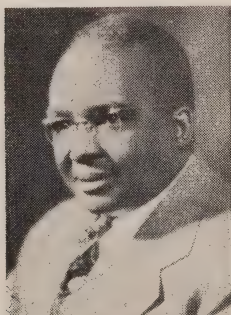


Rev. M. M. Mokone, D.D.



Rev. F. M. Gow, D.D.

Two pioneer missionaries who were responsible for the introduction of the A.M.E. Church in South Africa.



Dr. Amos J. White\*



Mrs. Luella White\*

\*Dr. and Mrs. A. J. White were called from Wilberforce University, Ohio to take charge of the work at Wilberforce Institute, Evaton, South Africa, by Bishop R. R. Wright during his administration of the Fifteenth Episcopal District.



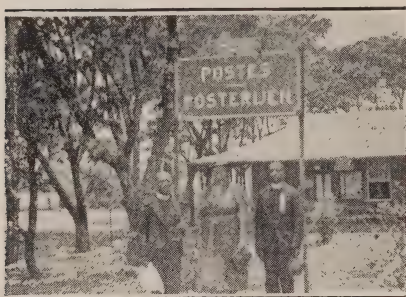
Bishop Arnett and Rev. Ransom, the latter part of the nineteenth century. When young Rev. Tantsi left Wilberforce College in Ohio he returned to South Africa where he was given a pastorate at Vereeniging. He later became the first principal of Wilberforce Institute, which was known at that time as the Lillian Derrick Institute, located at Evaton, South Africa. He remained there for three years. For sixteen years Rev. Tantsi labored as pastor of the Bloemfontein Circuit, nine years at Johannesburg and six years in Pretoria. He served as presiding elder of Bloemfontein, Basutoland, Johannesburg and Pretoria Districts.

In 1930 Dr. Tantsi was made General Superintendent which office he held until the time of his death in 1939. His widow, Mrs. Ntombi Tantsi, also a missionary, was sent as a delegate to the 1940 General Conference, which convened in Detroit, Michigan. Mrs. Tantsi, with other South African delegates landed in the United States too late to attend the Conference, as it had closed one week prior to their arrival.

*Eva Mahuma Morake* taught in South Africa before coming to the United States to attend Wilberforce University in Ohio where she received a Bachelor's degree in Home economics, June 1930. The following year she was awarded her Master of Arts degree from Teachers College, Columbia University. Miss Morake returned to South Africa in 1932 and served as principal of Wilberforce Institute for a few years. She is now teaching there.

*Reve. Francis H. Gow, D.D.*, the versatile popular pastor of Bethel Church, Cape Town, is one of the leaders of the work in South Africa. He is also the son of Father F. M. Gow, who was one of the founders and pioneers of African Methodism in South Africa.

*Rev. J. H. Mokone, D.D.*, energetic and esteemed pastor and presiding elder, like Dr. Gow, is a son of one of the founders of African Methodism in South Africa, Father M. M. Mokone. Dr. Gow and Dr. Mokone are recognized authorities on the church work in the Union.



Mrs. L. M. Hughes and Missionary  
workers en route to Belgian Congo



Mt. Zion A.M.E. Church, Blomfontein,  
Orange Free State, South Africa



A South African Prince

*Summary of South African Work*

1896—Delegates from Ethiopian Church were sent to America.

1897—Work in South Africa began.

1897—Bishop Turner held first A.M.E. Conference.

1900—Bishop Coppin, First bishop regularly assigned to South Africa.

1937—Wilberforce Institute Teacher Training School recognized by Government.

1939—All Wilberforce plant came exclusively under A.M.E. Supervision.

1938—School of Religion opened.

1939—Community Clinic began.

1940—Number of members 53,000. Increase during quadrennium — 7,000.

Number of ordained ministers, 460.

Number of licentiates, 100.

Number of local preachers, 1800.

Number of circuits, 360.

Number of preaching points, 2000.

Number of Day Schools, 84.

Number of teachers, 429.

Number of pupils, 12,800.



A Mode of Transportation

## CHAPTER X.

### *A.M.E. Work in the West Indies and South America*

#### *The Nature of Operations, and What the Church has Accomplished Haiti*

As was indicated in a preceding chapter, the A.M.E. Church was first introduced in the Republic of Haiti in 1824 by a group of American Negroes who migrated from Philadelphia. The work was carried on for a number of years after the building of St. Peter's A.M.E. Church by Rev. Scipio Beanes. Later, however, the members scattered and the work disintegrated.

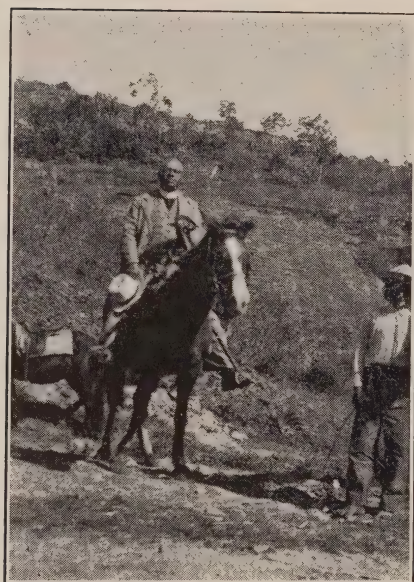
After a period of inactivity the Mission was revived in 1879 by Rev. and Mrs. Mossell. Since its revival, the church has been functioning continuously. The work is alive now and shows new hope and progress under the present regime.

Rev. P. Van Putten was sent to Haiti to assume the duties of Presiding Elder after the death of Rev. J. P. James in 1923. Bishop W. A. Fountain transferred Rev. Van Putten to the Santo Domingo District because of his knowledge of Spanish. He carried on the work in the Republic from 1923 to 1934. During that period Rev. Van Putten traveled thousands of miles visiting the churches and preaching to the natives in the City and Rural Districts.

He was influential in the conversion of 800 persons and received 560 into the membership of the Church. In addition to his regular duties Rev. Van Putten opened missions and preaching stations on the several Sugar Plantations. During this period Bethel Church, Ciudad Trujillo was repaired. He made possible the purchase of Zion Church, San Pedro de Macaris and in 1928 organized the Haiti-Santo Domingo Annual Conference under Bishop S. L. Greene. Utilizing his knowledge of Spanish Rev. Van Putten prepared four young men for ordination and six evangelists in their native tongue.

In 1932 on the removal of Rev. T. A. Kennedy from Haiti to Barbados Rev. Van Putten was made Presiding Elder of the Republic of Haiti and Santo Domingo by Bishop H. M. Davis. At the Jamaica Conference, in 1934, when Bishop Davis made the appointments for Jamaica and Santo Domingo, Rev. Van Putten inquired about the church in Haiti which had been without a pastor





Dr. L. L. Berry riding "Miss Michigan," a donkey purchased from funds donated by the Michigan A.M.E. Annual Conference. Dr. Berry was returning from a series of meetings which he had conducted in the mountainous region of Haiti.

for two years. Following Bishop Davis' reply that he was unable to find a suitable man for the Haitian work, Rev. Van Putten offered his services because he felt that the work in Haiti should not be closed as it was the first Foreign Missionary venture.

Between 1934 and the present time, Rev. Van Putten has been instrumental in establishing three day schools with an enrollment of 340 children. Again, Rev. Van Putten built with his own hands a stone chapel, 42 x 26 x 15, finished a small parsonage and founded the Christine Smith and Mary Beckett Missions. He prepared and had one Haitian native ordained as an elder, and conducted a class of four others in preparation, with four evangelists. As a result of Rev. Van Putten's efforts, there are now both French and Spanish speaking pastors available to carry on the work of the A.M.E. Church in this French and Spanish speaking area.

In 1928 the Conference Branch of the Mite Missionary Society was organized with Mrs. Ethel Van Putten as president. There is now a Local Branch in every church of the Conference.

### *Virgin Islands*

In the Virgin Islands, St. Thomas and St. Croix are owned by the United States. The A.M.E. Church in St. Thomas was destroyed by storm about ten years ago and has not been rebuilt. The pastor and congregation worship in a residence. Although the membership is small the congregation remains enthusiastic and views the future with optimism.

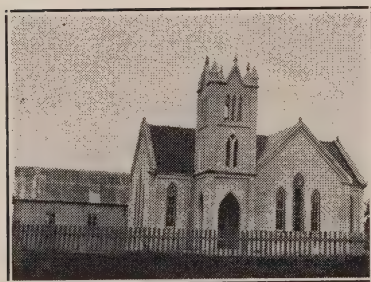
At St. Croix the A.M.E. Church is located in the country, about seven miles from Fredericksted. The church is called St. Luke and has a membership of 250. There is a new stone building under construction which will seat 600 people. Until the church is completed the congregation will continue to worship in a rented building. St. Croix has the largest population of any of the Virgin Islands.

### *Barbados*

Barbados is the most easterly of the West Indies, a possession of Great Britain. It has an area of 166 square miles and a population of 184,112. It is one of the most densely populated countries per square mile in the world.



A.M.E. Parsonage, Shelly Bay, Bermuda



A.M.E. Church, Trinidad

The A.M.E. Churches in Barbados are located in Bridgetown and Bell Gully. Collymore Rock A.M.E. Church in Bridgetown has a membership of 118, with seventy Sunday School Scholars. It has an active Missionary Society and A.C.E. League. This church is valued at \$6,000 and has no indebtedness. In connection with this church there is a Day School of 120 children, of which the pastor is principal. This property at Collymore Rock is located in one of the most desirable sections of this city, surrounded by residential buildings that will compare favorably with some of the better homes in America. Bell Gully, where Rouen A.M.E. Church is located, is the second church. This church is also situated in one of the most beautiful sections of the city, and surrounded by the homes of some of the best citizens.

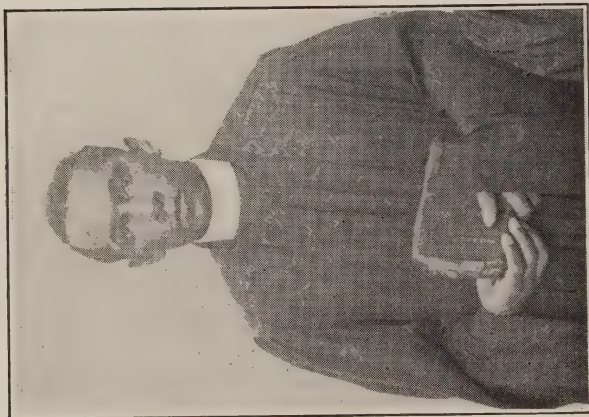
In Dr. W. H. Mayhew's report of the work in Barbados, he states,

"In the Island of Barbados we have Collymore Rock under Rev. Beckles and Rouen under Rev. Nurse, at all these points progress has been made but we are sorry to state that owing to the deplorable economic conditions now occasioned by the war we are doing a little more than "marking time." Our membership from all the points now number in the region of about 500, but there are over 1000 under the watch and care of the missionaries."

Dr. Mayhew was appointed to the island by Bishop C. S. Smith in 1916 during the administration of Dr. John W. Rankin as Secretary of Missions. Dr. Mayhew is now serving as presiding elder in Barbados and Trinidad and holds the pastorate of a church.

### *Trinidad*

The A.M.E. Church has work located at the following places in Trinidad: Port of Spain, Montrose, and Chaguanas. Metropolitan A.M.E. Church at Port of Spain has a membership of 120; Sunday School enrollment of seventy-two; A.C.E. League seventy-seven, a live Missionary Society of eighty-one members. Metropolitan is a commodious church valued at \$15,000 with an indebtedness of \$1,800. This church has recently installed a pipe organ at a cost of \$2400 with a remaining debt of \$500.00. There is a school, the Gaines Normal School with a staff of competent teachers conducted by the church and subsidized by the government with a small grant from the W.P.M.M. Society. Dr. W. H. Mayhew is pastor of



Rev. E. H. Stowe  
Pastor Bethel A.M.E. Church, Bermuda



Residence of Mr. and Mrs. J. William  
Smith, Hamilton, Bermuda, where Dr. and  
Mrs. Berry resided when they visited the  
island



the church. At a suburban village called James near Port of Prince, Dr. Mayhew, at his own expense, acquired the site and building on which the present church and parsonage now stand, a few months after his arrival on the island in 1916. He immediately proceeded to build a church with a seating capacity of 400. Dr. Mayhew was aided in this effort by the local residents of the island, the Missionary Department of the A.M.E. Church through Dr. Rankin and the Woman's Parent Mite Missionary Society. Later the parsonage and Day School were erected. The property is valued at \$20,000.

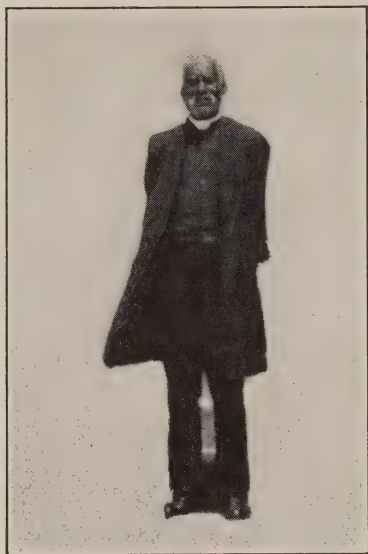
### *Jamaica*

Since the beginning of the activities of the A.M.E. Church in Jamaica in 1915 the work has grown to eleven churches with more than 800 members. The Morant Bay School in Jamaica had forty pupils in attendance as of the 1940 Quadrennial Report.

The ministers in charge of the work in Jamaica are, on the whole, well trained and active. Although many of them were reared and served in other denominations they have enthusiastically adjusted themselves to African Methodism and are doing a constructive work.

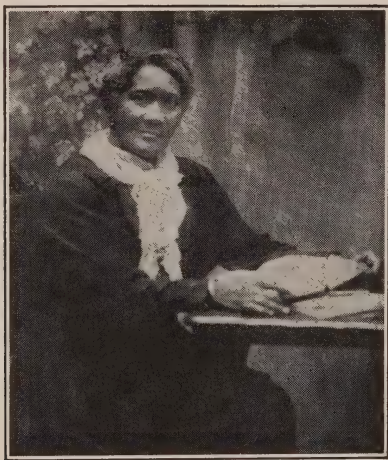
There are the following A.M.E. Churches in Jamaica: Calvary, at Moggoty Post Office; Grace and St. Paul, Stony Hill P. O.; Kingston Circuit, Gaines' Memorial, Plants, Red Grove; Refuge and New Bethel at Kingston; Ebenezer, Breastworks, and Mt. Zion at Cooper's Hill; St. John at May Pen P.O.; Ephratt and Doughmay at Morat Bay; Spring Garden and Mt. Everett at Spring Garden P.O.; Zion Hill and St. Joseph at Cavaliers P.O.

The African Methodist Episcopal Church has a strong appeal to the Negroes of Jamaica. The church has stimulated racial consciousness among the native inhabitants. Their ambitions and pride find great satisfaction in their knowledge of and membership in a church controlled by Negroes with the broad motto "God Our Father, Christ Our Redeemer, Man Our Brother." Investigations in all of these fields as described above show that there are unlimited possibilities and a fertile soil for vast expansion of the African Methodist Church under continuous and wise leadership.



Rev. Austin Richardson

Pioneer of African Methodism in the Bermuda Islands; came to the A.M.E. Church from the British Methodist Episcopal Church under Bishop R. R. Disney in 1884; built and established the following churches: Bethel, Shelley Bay; Richard Allen, St. George's; St. Luke, St. David's Island; St. Phillip's, Tuckertown; Allen Temple, Somerset. His memory still lives and is revered by churchgoers of these islands.



Mrs. Eva Richardson  
Wife of the late Rev. Austin Richardson

*Chronology of the Bermuda Conference and A.M.E. Churches.*

1869—In the autumn Bishop Willis Nazery of the B.M.E. Church was invited to come to Bermuda.

1870—During April and May Bishop Nazery was on the island for three weeks, preaching in all parts of the island.

Rev. R.R. Morris was sent from the Nova Scotia Conference of the B.M.E. Church to establish missions here. His success is the foundation of all that has been since achieved.

1873—Bishop Nazery returned to the colony and organized the Bermuda Annual Conference of the B.M.E. Church.

1877-1888—Bishop R. R. Disney visited and presided over the District. In 1885 Bishop Jabez P. Campbell of the A.M.E. Church accompanied Bishop Disney, when the Bermuda Conference recognized the reunion of the B.M.E. Church with the A.M.E. Church under the name of the parent body.

The following Bishops have served the Bermuda Conference:

1888-92 — Bishop B. T. Tanner

1892-96 — " H. M. Turner

1896-1900 — " Abram Grant

1900-04 — " C. S. Smith

1904-08 — " J. A. Handy

1908-12 — " W. B. Derrick

1912- — " W. B. Derrick

1913-16 — " John Hurst

1916-20 — " C. S. Smith

1920-24 — " J. M. Conner

1924-28 — " W. T. Vernon

1928-32 — " J. H. Jones

1932-36 — " W. H. Heard

1936-40 — " D. H. Sims

Subsequent episcopal visits have been as follows:

In 1894 Bishop Tanner held the Conference for Bishop Turner; in 1895 Dr. W. B. Derrick presided for Bishop Grant; in 1905, 1906 and 1907 Bishop Derrick presided for Bishop Handy, Bishop Tanner accompanying Bishop Derrick in 1906; and, in the year 1937, Bishop D. H. Sims accompanied Bishop Heard.

St. Paul's A.M.E. Church in Hamilton is the mother church of the A.M.E. Churches in Bermuda. The site with the adjoining



Bethel A.M.E. Church, Shelly Bay,  
Bermuda



Allen Temple A.M.E. Church,  
Somerset, Bermuda



St. Paul A.M.E. Church, Hamilton, Bermuda

parsonage was purchased by Rev. R. R. Morris, who also laid the cornerstone of the church. The building was carried to the wall-plate by Rev. R. Miller, the gale of 1880 blowing it down. The church was re-erected and dedicated by Rev. James H. Buckner. The steeple was erected by Mr. Julian Hucker during the pastorate of Rev. Dr. R. H. Shirley. The pipe organ was put in by Rev. J. O. Morley and the North Porch put on by Rev. C. H. Bell, by whom also the South Garden was laid.

### *The Church in Cuba*

In January 1939 a Commission composed of Bishops R. C. Ransom, D. H. Sims, H. Y. Tookes, E. J. Howard, J. A. Gregg, W. A. Fountain, M. H. Davis, N. W. Williams, Drs. L. L. Berry, John R. Hawkins, G. W. Baber, and W. P. Stevenson, Mrs. Esther Hawkins-Wilson and Dr. and Mrs. Frank Jones, arrived in Havana, Cuba from New York. The Commission visited Cuba to open the door for African Methodism on the Island in response to an invitation received from residents of Cuba.

The commission made a tour of the six Provinces of Cuba, where the party was received by Governors, Mayors and Military Commandants with great cordialty. At each place the commission was literally thronged by thousands of eager and enthusiastic Cubans from every walk of life.

The final meeting of the series was held in the Methodist Episcopal Church in Havana, Dr. O. K. Hopkins, pastor. At the close of this meeting a large number of people responded to the invitation of the A.M.E. Church and were received by Bishop Fountain.

On July 11th, 1939, Rev. Jose W. Jarvis arrived in Cuba to serve as superintendent of the work on the Island. Rev. Jarvis wrote in August that a church structure with a seating capacity of six hundred had been provided. He was optimistic about the work feeling that with the cooperation of the Missionary Department and the Church in general a creditable job could be done. Rev. Jarvis remained in charge of the work in Cuba until May, 1940.

At the 1940 General Conference which met in Detroit, Michigan, Bishop A. J. Allen was assigned to the Sixteenth Episcopal District, including Bahama, Windward Islands, Jamaica, Guiana, Santo Domingo, Haiti, South America and Cuba Conferences. Bishop Allen sent for Dr. Arturo Tellezla Torre, a medical doctor from Cuba and ordained him elder at the Bishop's Council



## Commission to Cuba, 1939



*Front Row, left to right—Bishop W. A. Fountain, Dr. John R. Hawkins, Bishops D. H. Sims, J. A. Gregg, Dr. L. L. Berry, Bishop N. W. Williams. Rear Row—Bishops H. Y. Tookes and E. J. Howard.*

held February 14, 1941 in New Orleans, Louisiana. Dr. Torre is now in charge of the work.

*Political, Economic and Social Outline of the West Indies and South America*

*Barbados*

Barbados is the most easterly of the West Indian Islands. It is a possession of Great Britain, and has an area of 166 square miles, and an estimated population of 184,912, hence one of the most densely populated countries per square mile, in the world. The capital of Barbados is Bridgetown, with a population of 13,486.

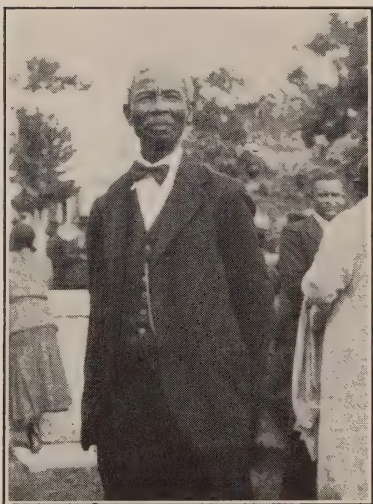
The surface of Barbados is generally flat along the coast, which is surrounded by coral reefs, but rises to high elevations in the interior. Mount Hillaby, the highest point, is 1100 feet above sea level. Barbados is tropical, but has a moderate climate, the mean temperature being about 80 degrees. Earthquakes occur here frequently but occasional hurricanes have caused great distress. The soil is well adapted to the cultivation of sugar cane, which is the staple crop. Of the 106,470 acres under cultivation, 74,000 are planted with sugar cane. Molasses, rum and raw cotton are the other articles of export.

The administration is vested in a Governor, appointed by the Crown head of England. The Governor is assisted by an Executive Council and Committee, a Legislative Council of nine appointed members and a House Assembly, consisting of twenty-four members elected annually by popular vote.

Barbados is the headquarters of the British troops in the British West Indies. Travel and communication are well planned and developed, and it is easy to get about the island. It has 28 miles of railroad running into the interior, 470 miles of motor roads and 5,480 miles of telephone lines.

Education is under the direction of the Government, and all schools must measure up to standards set by the educational department. Such schools receive a subsidy from the Government for teachers. Primary and secondary educational facilities are included.

The work of the A.M.E. Church in Barbados touches Bridgetown and Bell Gully.



Rev. John De Shields  
St. David's Island, Bermuda



Public School adjoining A.M.E. Church,  
Bailey's Bay, Bermuda



Home of Dr. and Mrs. L. J. Williams,  
Hamilton, Bermuda

*Trinidad*

With Trinidad is connected the island of Tabago, which is situated just northeast of Trinidad. The two islands constitute a political unit, and together they constitute the British Colony of Trinidad and Tabago. The area of the Colony is 1976 square miles, Tobago having only 114 square miles of this total.

Trinidad is traversed roughly from east to west, by three ranges of hills, two being parallel with the north and south coasts and the third crossing the middle of the island. These hills serve effectively as watersheds for the beautiful island and at the same time serve as effective breaks for hurricanes which frequently visit this section of the Caribbean Sea. In the northwest Mount Tuchuche reaches an altitude of 3100 feet above sea level.

Commercially, the Colony of Trinidad and Tobago ranks first in the British West Indies. The Colony exports sugar, cacao, and cocoanuts, but its main source of revenue is from the large deposits of asphalt. In the southwest of Trinidad is the famous Pitch Lake, near the Gulf of Paria and in La Brea ward. This pitch lake covers 114 acres and seems to afford an inexhaustable source of asphalt for the commercial world. Most of the trade of the Colony is with the United Kingdom and the United States. Trinidad has large deposits of petroleum also, and its output of oil has amounted to 9,743,502 barrels annually.

Trinidad has a population of 414,572. Its capital is Port-of-Spain with a population of 70,641. It is truly a cosmopolitan city with all the advantages and allurements of such. The white population of Trinidad is small and consists principally of English, French and Spanish. At least ninety-five percent of the population is Negroid with mixed European and African blood, speaking a French patois.

Trinidad was discovered by Columbus, July 31, 1498. A governor was appointed by the Spanish Government in 1532, but for many years the Spanish colonists made little progress, and the colony was ceded to the British in 1802.

The Colony is administered by a Governor assisted by an Executive and Legislative Council, all members being appointed by the Governor. Education is largely subsidized by the Government. The total school enrollment is about 52,000 in primary, secondary and high school work.



The A.M.E. Church has work located at the following points in Trinidad: Port-of-Spain, Montrose, Chaguanas.

*Hispaniola* is after Cuba, the largest of the West Indian Islands. The island of Hispaniola is divided into the independent states of Haiti and Santo Domingo. It is nearly equidistant from Porto Rico on the east and from Cuba and Jamaica on the west. It belongs to the group of Greater Antilles. Its present length from east to west is about 400 miles. Its total area is 28,250 square miles. The Republic of Haiti comprises the western part of the island. It is almost exclusively agricultural. The principal cities of Haiti are Port-au-Prince, the capital, with a population of 80,000, Aux Cayes, Jecmel, and Gonaives. The total population of the Republic of Haiti is about 2,560,000. Education has been confined to the few, but among these may be found scholars, scientists, and professionally trained men who mainly have been educated in Europe. The majority of the people have been kept in ignorance and are just now beginning to be the object of educational concern.

### *Virgin Islands*

The Virgin Islands of the United States, formerly the Danish West Indies, were bought for \$25,000,000 by the United States from Denmark, in a treaty proclaimed January 25, 1917. The group consists of three islands, St. Thomas, St. Croix, and St. John, with about fifty smaller ones mostly uninhabited.

The area of this group of islands is 133 square miles, containing a population of 22,012. The census of 1930 shows as follows: St. Croix, 11,413, St. Thomas, 9,834, and St. John, 765. Nearly ninety-five per cent. of this population is Negro. The capital of these islands is St. Thomas on the island of St. Thomas. Under the Danish Government this capital was known as Charlotte Amalie.

The United States Congress, in 1927, conferred citizenship on the inhabitants of these Islands, and under the Organic Act of June 22, 1936, there is universal suffrage for all who can read and write English. These islands comprise two municipalities, that of St. Thomas and St. John, with a legislative council called the Municipal Council, of seven members, and that of St. Croix, with a membership of nine. The two councils form a Colonial Legisla-



ture, which must meet yearly. Elections are biennial. The Governor has limited veto powers.

These islands are under the jurisdiction of the Secretary of the Interior at Washington, D. C. Since their acquisition they have required Congressional appropriation of over \$6,000,000. Raw sugar is the main agricultural product of the Virgin Islands, the production being about 5,000 tons annually. Formerly rum exportation was a valuable source of revenue to the islands, but this industry was killed out under the prohibition laws of the United States. This was largely the cause for the large Congressional appropriations which have been passed for the benefit of the islands.

Education is compulsory, and the total enrollment in both public, private and parochial schools for 1935-36 was 4,552.

## SOUTH AMERICA

### *Nature of Operations and what the Church has Accomplished*

#### *British Guiana*

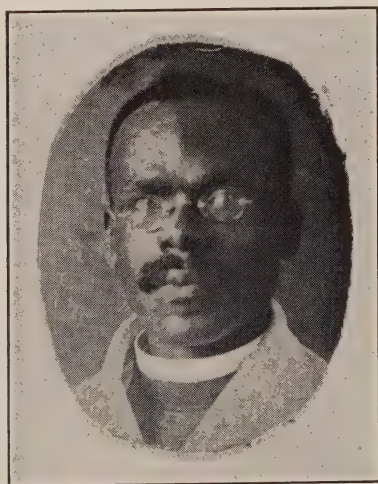
In 1904, not long after the departure of Bishop Smith, the Rev. P. A. Luckie, a native of British Guiana, arrived from the United States with Professor Walter F. Walker of Wilberforce, Ohio to begin educational work out of which has emerged an Industrial School. When Professor Walker returned to America a building fund campaign was started which resulted in sufficient money to begin the erection of a building. Dr. Luckie called it "The Demerara Missionary and Industrial Institute." The hall in which the work of the Institute was being carried on was also used for conducting Divine services.

The A.M.E. Church was still without a church building. The Rev. Butler started to erect one some years previous, but was only able to set up the frame work, and after a long interval it was blown down by a strong wind and completely destroyed.

In the month of October, 1905, Rev. Daniels withdrew from the ministry of the A.M.E. Church and later left the Colony. Then came the Rev. D. P. Talbot, a native of the Colony, from the United States. He went directly into a new district where he introduced for the first time the A.M.E. Church, and has since made considerable progress. He erected a church building and estab-



Interior of Allen Temple A.M.E. Church, Somerset, Bermuda



Rev. J. D. Smith, Pastor of Allen Temple, A.M.E. Church

lished several mission stations, all of which he operated with comparative success.

Through the instrumentality of the Rev. D. P. Talbot, Mr. A. T. Collins was ordained into the ministry of the A.M.E. Church and entered his ministerial career in the month of July, 1908. The three ministers, Revs. Luckie, Talbot and Collins, have by their efforts succeeded beyond all expectations in permanently establishing the A.M.E. Church in British Guiana.

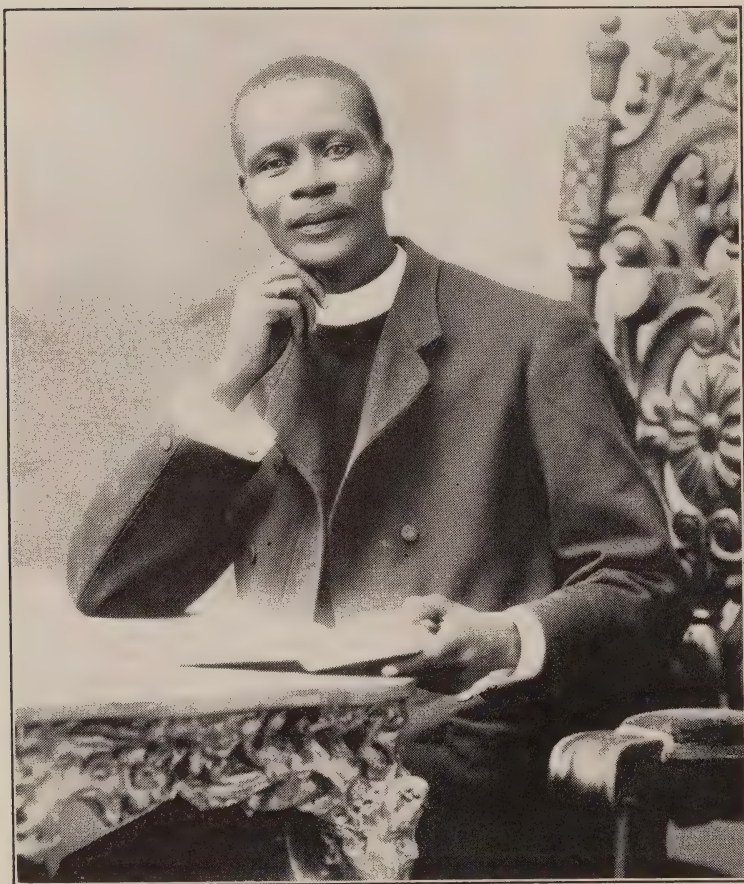
Rev. Talbot began the erection of a church building with the laying of the cornerstone on Nov. 30th, 1908, and Rev. Collins laid his cornerstone in July 1909. The latter church was dedicated to the service of Almighty God the following December. Rev. Talbot's edifice was completed the 17th day of April, 1911 at which time it was dedicated. It was two years and five months in the course of erection due to the poverty of the people; as much deprivation prevailed in the locality. It was indeed a prodigious undertaking on Rev. Talbot's part, but nevertheless, his hopes were fully realized. The Turner's Memorial Church stands as a monument of his zeal and energy ungrudgingly spent in the interest of underprivileged humanity. Rev. Luckie also erected a church edifice, which was dedicated on the 5th of June, 1910.

Rev. Butler purchased a building in which he is operating his work but this has been built as a residence. He is now making efforts to have a proper church edifice erected.

The Church building erected by the Rev. A. T. Collins is the first church building to be completed in British Guiana belonging to the A.M.E. Church. There are now three substantial church buildings in British Guiana, two in the city, the other located in a rural district.

This sketch would be incomplete if it was not placed on record that Bishops Nazery and Disney were representatives of the British Methodist Episcopal Church. Through the representation of Bishop Disney, a union of the B.M.E. and the A.M.E. sections of the church took place in the year 1884. The union has since been designated as the A.M.E. Church, as it is now known in British Guiana.

The present success of the A.M.E. Church in British Guiana is largely due to the amiable and sympathetic manner in which Dr. W. W. Beckett, the Missionary Secretary, in the early part of the 20th



Rev. D. P. Talbot, D.D.  
Presiding Elder, Dutch Guiana



century, ably backed and supported the men on the mission field. He deserves a place of reverence in the memory of all African Methodists. The Conference of 1908 appointed Dr. Beckett to this important and responsible office. He served until 1912. In 1916 Dr. Beckett was elected to the Bishopric.

A powerful influence was exerted over the work by the distinguished Bishop H. M. Turner, who ordained brothers D. P. Talbot and A. T. Collins. The Bishop seemed to have cast his mantle over these brethren. He has remained an unfailing source of inspiration throughout the years.

The Rev. P. A. Luckie and Rev. R. A. Butler were ordained by the Rt. Rev. B. F. Lee.

### *Origin of the A.M.E. Church in Dutch Guiana*

The A.M.E. Church is indebted to Mr. Henry A. A. Cuning, Headmaster of the Rankin School, and Secretary of the A.M. E. Church in Surinam, for the following historic lights. These have been taken from an historical address he delivered on August 25th, 1937, on the occasion of the 25th Anniversary of the planting of the African Methodist Episcopal Church in Surinam:

"The planting of the A.M.E. Church in Paramaribo, Dutch Guiana, was due mainly to the visit of the Revs. R. A. Butler, D. P. Talbot, and A. T. Collins to the General Conference of the Connection in the year 1912. Those three A.M.E. ministers started on the voyage to the U. S. A. from Georgetown in British Guiana, but the ship sailed by way of Dutch Guiana, and called en route at the City of Paramaribo on Good Friday of that year. Going on shore they met a man who was an old acquaintance of the Rev. D. P. Talbot, B.D.

"This individual informed them of a very large number of English speaking people residing in the city who did not understand the Dutch language and could, therefore, receive no benefits in visiting the places of worship, and persuaded them that the A.M.E. Church would find a field ripe for harvest, and that they should come and put in the sickle.

"The brethren then became favorably impressed with the situation, and on their arrival in the United States, sought and obtained the approval of the then Senior Bishop. Bishop Turner and



his wife, Mrs. Laura Lemon Turner, advised Rev. Talbot to reply to the request of the man by establishing the A.M.E. Church.

"The General Conference of that year assigned Rt. Rev. W. B. Derrick to the Fifteenth Episcopal District, including the territory of South America. In a conference with Bishop Derrick, Revs. R. A. Sealey, Y. P. James, P. A. Luckie and D. P. Talbot, Bishop Derrick confirmed Rev. Talbot's going to Dutch Guiana."

Mr. Gunning relates how Dr. Talbot went to Paramaribo on August 23rd., 1912, preached in rented halls, in homes, on street corners, and held numerous open air meetings during that month of August and the September following. In the meantime Dr. Talbot had conferred with the Governor of the Colony, the Attorney General and other officials, all of whom assured him that the A.M.E. Church would be welcome to the Colony and that all aid possible would be given him.

Dr. Talbot truly found fertile ground and the spiritual seed he sowed during his month of evangelization showed abundant growth, and, to use the words of Mr. Gunning, "On Sunday 15th September, we entered a little cottage which we rented from a Mrs. Braam in the Swartenhovenbrug straat for the purpose of conducting our services .....The preaching was from Psalm 103, 'Like as a father pitieth his children.' Tongues cannot express the joy as the spirit gave the preacher power. Immediately after this service the members of the Church met, and Rev. Talbot formed the Church into two classes and appointed as leaders Brother Goring and Sister Hamlet. He also nominated Stewards. Three Trustees were elected. At 3 o'clock our Sunday School was organized. Many scholars, children and adults, enrolled their names. The officers were as follows: the Pastor, Chief Superintendent, Mr. E. N. D. Goring, Superintendent, Brother N. Neus, Assistant Superintendent, Mr. G. Ridley, Secretary, Mrs. S. Harper, Treasurer, and Mr. E. Blennan and Miss T. Belmont, teachers."

### *The work Accomplished*

In Dutch Guiana, the A.M.E. Church has work at Paramaribo and Nickerie. Church work in this country is inseparably dovetailed to school work. In fact, it is hardly possible to see how the Church could be carried on without the school. It is here that

one sees the school work of the A.M.E. Church at its best in the mission field.

There are three schools in Dutch Guiana: The Themen and Rankin Schools, both in Paramaribo, and the Gaines School at Nickerie. The Dutch Government gave a combined annual subsidy of \$9,600.00 to the three schools for maintenance and salaries of the well trained corps of teachers.

*Theman School* has an enrollment of 727 with a teaching staff of thirteen. The school and connecting church were founded in 1913 by the Rev. D. P. Talbot.

*The Rankin School* was also founded by Rev. Talbot in 1920. It has an enrollment of 153 with a teaching staff of seven.

*The Gaines School*, named after Bishop A. L. Gaines, was founded by Rev. S. A. Richardson in 1927 while he was pastoring the Bethel A.M.E. Church at Paramaribo. The school was first located at Blyhoutweg, about 14 miles from Paramaribo. On a Government grant of land, Rev. Richardson erected a church edifice, teachers' residence, and caretaker's house. Mr. S. F. Helstone, who had been Head master of Gaines School since its founding, gave this bit of information:

"The church as well as the school proved a great help to the spiritual, moral and religious uplift of the whole district. The Roman Catholics, too, started the same time just in the neighborhood of our plant, and they tried by keen and very often mean competition, to hurt our work as if it were to break it down. This caused us to remove the school to Lelydrop, this being the head village of the district. In 1930, the school and teacher's residence were planted at Lelydrop while the church remained at Blyhoutweg."

This removal seemed a wise step as the work of the school has since doubled, now having an enrollment of 113 with three teachers besides Headmaster Helstone, namely, Mr. A. A. Kotram, Miss L. Lewis, Mr. E. Lefant.

In all of the above schools will be found racial types of Negroes, Javanese, East Indians, Chinese, Europeans and aboriginal Indians. There are a few Portuguese also. The Negro and Javanese seem to predominate among these pupils.



Theman School, Paramaribo, Dutch Guiana, South America



The Normal and Industrial School at Georgetown, British Guiana

*Political, Economic and Social Outline of the Country*

South America is the fourth largest continent. It is joined to North America by the Isthmus of Panama. With the exception of Africa, South America has the world's most regular coast line. For this reason, good harbors are few. Greatest among the mountain systems are the Andes. The highest peak is Mount Aconcagua, about 23,000 feet. Second in importance are the Brazillian Highlands. The third group comprises the highlands of Guiana. Three of South America's largest rivers empty into the Atlantic. The Amazon, is the largest river system in the world. The largest lake is Titicaca.

The Andes yields vast stores of silver. Gold, copper, and nitrate are found in abundance. Other minerals of South America are diamonds, emeralds, coal, iron, tin nickel and petroleum.

There are three well-developed industries in South America—grazing, mining and agriculture. It is sparsely inhabited; the original inhabitants of the continent were Indians.

*British Guiana*

British Guiana is on the north shore of South America, with Venezuela on the west, Dutch Guiana on the east, and Brazil on the south. It has an area of 89,480 square miles, with a population of 310,933. Of this total population about 9,700 are Aboriginal Indians originally indentured to work on the vast sugar plantations of British Guiana, the rest of the population is Negro with the exception of a comparatively few white government officials and merchants. Georgetown is the capital of British Guiana and has a population of about 58,000. It is a modern city in every way.

British Guiana is really a forest country, having seven-eighths of its total area covered with forests. Of its tillable land, 7,500 square miles is still undeveloped. Of the nearly 180,000 acres tilled, a little more than a third is devoted to sugar cane cultivation. British Guiana has many huge sugar plantations which are worked mainly by East Indian laborers.

Considerable gold and diamonds are mined in British Guiana, and these industries form a large source of employment for the people. Other exported products are rice, coffee, and cocoanuts. There are also huge deposits of bauxite, the ore of aluminum, which

are worked; and about a quarter of million tons of this ore is shipped out annually.

There is in Georgetown British Guiana, a very cosmopolitan population. The Fountain High and Industrial School has enrolled as pupils children from various cultural backgrounds, such as Portuguese, Chinese, East Indian and Negro. This school was founded by Rev. P. A. Luckie with the assistance of Professor Walter F. Walker, who accompanied Rev. Luckie when he returned to South America from Wilberforce, Ohio. Fountain High School is now managed by Rev. D. P. Talbot.

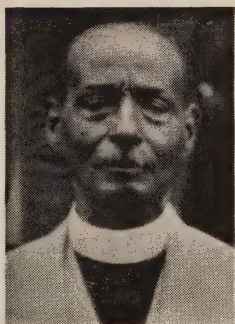




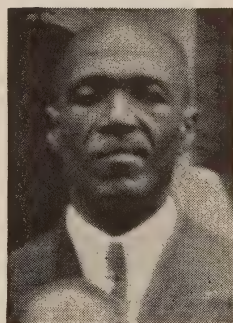
Mrs. Marie Mayhew  
President of Trinidad and  
Barbados Conference Branch-  
Wife of Presiding Elder.



Mrs. Ethel Van Putten  
President of Haiti Confer-  
ence Branch, Wife of Pre-  
siding Elder.



Rev. W. H. Mayhew, D.D.  
Presiding Elder in Barbados  
and Trinidad and Pastor of  
Metropolitan A.M.E. Church  
Port of Spain, Trinidad.

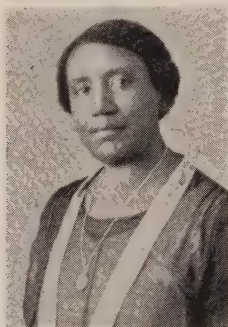


Rev. P. Van Putten, D.D.  
Presiding Elder in Haiti and  
Pastor of St. Paul A.M.E.  
Church, Port - au - Prince,  
Haiti

## Missionary Workers in Bermuda



Rev. and Mrs. J. William Smith, Bermuda

Miss Matilda Crawford  
B e r m u d a   C o n f e r e n c e  
B r a n c h   M i s s i o n a r y   R e p o r t -  
e r.

Rev. and Mrs. W. A. Ratterway, Bermuda

## The Present Work in Canada

The African Methodist Episcopal Church has work in Canada at the following places:

### *Ontario—*

Toronto, Oakville, Windsor, Chatham, Amherstburg, Hamilton;

### *Nova Scotia—*

Halifax, Amherst, St John, N. B.

*Winnipeg, Manitoba;*

*Vancouver, B. C.*



A.M.E. Church at Hamilton, Ontario.  
Rev. John Holland, Pastor



A Harvest Festival at Zion A.M.E. Church, Halifax, Nova Scotia.  
Rev. S. E. C. Lord, Pastor.





Canadian Annual Conference, August, 1941, Ontario, Canada

## PART III

### CHAPTER XI.

#### *Foreign Missionary Activities of Other Denominations Under Negro Supervision*

The African Methodist Episcopal Church is not the only American Negro organization making permanent contributions in the Home and Foreign Missionary fields. Both the African Methodist Episcopal Zion Church and the two Baptist Boards, the Lott Carey and the National Convention respectively, are carrying on significant missionary activity at home and abroad. This history gives merely a brief outline of the work of these boards and confines its information entirely to the foreign field.

The missionary secretaries of the independent colored church groups operating Home and Foreign Missionary Departments have organized a Body called The Organization of Foreign Mission Secretaries of Negro Churches. This organization with others was influential in securing a renewal of diplomatic relations between the United States and Liberia and the appointment of Mr. Lester A. Walton as United States Minister to Liberia. At the Annual meeting of the organization held in Washington, D. C. on Monday, January 7, 1935, the following letter and resolution were sent to President Franklin D. Roosevelt recommending the appointment of Mr. Walton:

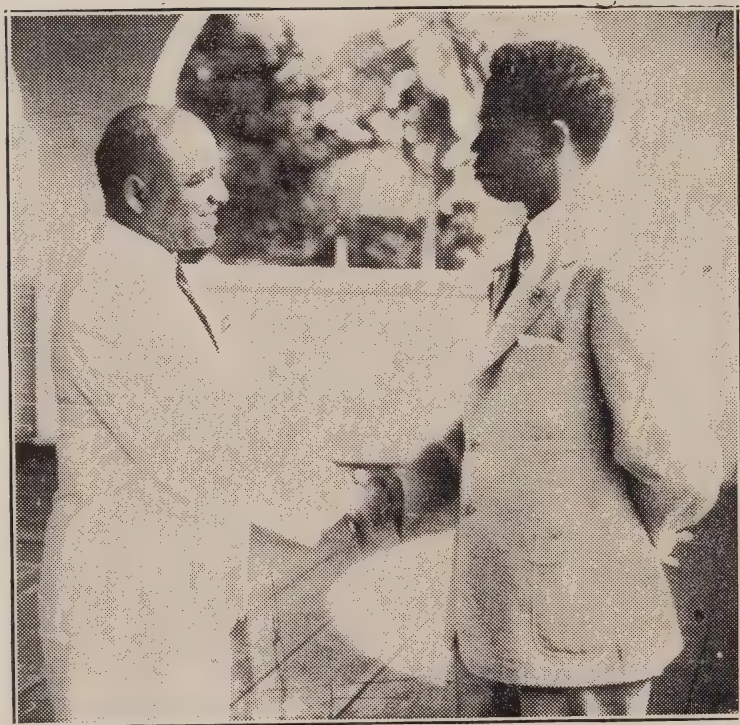
Washington, D.C., Jan. 7, 1935.

President Franklin D. Roosevelt,  
White House,  
Washington, D. C.  
Dear Mr. President:—

In forwarding you the enclosed Resolution, unanimously adopted by this organization, and in connection with the suggestion of immediate resumption of full diplomatic relations with the present administration of the Republic of Liberia, we desire at this time to recommend Mr. Lester A. Walton, of New York City, for the post of Minister to Liberia.

We know the capabilities of Mr. Walton and are convinced that by his training, experience and contact he is eminently qualified to fill the above post, and that he would reflect credit upon both the Government he would represent and the race of which he is an honored part.





C. L. Simpson, Secretary of State of Liberia, West Africa and Lester A. Walton,  
U. S. Minister to Liberia

We are particularly impressed with Mr. Walton's tact and human understanding, and by his ability to evaluate the importance of missions as an agency of helpfulness and good-will. It is, therefore, a peculiar privilege to us to be able to endorse his candidacy as United States Minister to Liberia without reservation.

We have the honor to be, Sir,

Obediently yours,

L. L. BERRY, Secretary of Missions, A.M.E. Church

H. T. MEDFORD, Secretary of Missions, A.M.E. Zion Church

J. RANDOLPH, Secretary, Lott Carey Baptist Mission Board

*Resolutions Adopted by the Organization of Foreign Mission  
Secretaries Representing the Above Named Conventions  
and Churches*

The Organization of Foreign Mission Secretaries of Negro Churches conducting mission operations in Liberia, in its semi-annual meeting, wishes to reaffirm the vital interest which their several denominations, with upwards of 6,000,000 members, have in the preservation of the sovereignty and independence of the Republic of Liberia and in its material welfare. To this end, this Organization desires to express the hope that the Government of the United States will continue to manifest its deep solicitude in the future of Liberia, and early announce a policy of helpfulness and cooperation with that Republic as will reassure the Negro denominations, and Negro Americans generally, that there shall be no abandonment of its traditional and paternal concern. In this connection, this Organization is of the opinion that full diplomatic recognition of the Government of Liberia would be unquestionable evidence of the continuance of this traditional policy, and it, therefore, respectfully urges that this step be taken by the Government of the United States without delay.

L. L. Berry, *President*

H. T. Medford, *Secretary*

J. Randolph, *Treasurer*.

Copies of the above were sent to Secretary of State, Cordell Hull, and Postmaster-General, James A. Farley.

*National Baptist Missions*

The Foreign Mission Board of the National Baptist Convention was organized November 24, 1880, in Montgomery, Alabama. Rev. W. W. Colley, of Virginia, the pioneer father of this organization, had served as a missionary in Africa under the Foreign

Mission Board of the Southern Baptist Convention, and had returned to the States in 1879. The first missionaries were sent out December 1, 1883. They were Rev. and Mrs. W. W. Colley, Rev. and Mrs. James H. Presley, of Virginia; Rev. Henson McKinney, of Mississippi; and Rev. John J. Coles, of Virginia. The first missionary station was established in Liberia in the Vai Country, about forty miles from Cape Mount. The name of this, the oldest station was Bendoo. There were two Negro Baptist Missionaries prior to 1880, the first George Lisle, sailed to Jamaica, British West Indies in 1782; the second, Lott Carey, sailed for West Africa in 1821.

For the fiscal year of 1937-38 the National Baptist Board had nine mission stations under its supervision. They were located in the following places: Suehn Industrial Mission, Liberia, West Africa; Bible Industrial Mission, Fortsville, Grand Bassa, Liberia, West Africa; The Bendoo Mission, Cape Mount, Liberia, West Africa; The Carrie V. Dyer Memorial Hospital, Monrovia, Liberia, West Africa; The Pilgrim Baptist Mission, Nigeria, West Africa; The Providence Industrial Mission Nyasaland, East Africa; Buchanan Mission Station, Middlerift, South Africa and in Johannesburg, South Africa, South America and British West Indies.

The Foreign Missions Board of the National Baptist Convention raised \$40,051.19 for the fiscal year 1937-38; 1,089 churches, 408 Sunday Schools, 680 Mission Societies and 148 B.Y.P.U.'s contributed to that amount which averaged about one cent per capita.

The basic needs of the National Baptist Board are similar to those of other boards at the present time. They require well trained physicians, consecrated evangelists, specialists in the field of agriculture, consecrated teachers, visiting nurses, modern building equipment, library facilities and additional funds.

### *Lott Carey Baptist Foreign Missions*

The Lott Carey Baptist Foreign Mission Convention was organized in the Shiloh Baptist Church of Washington, D. C. in 1897. "Many earnest leaders felt that the National Baptist Convention was not doing enough for Foreign Missions; therefore, they formed the Lott Carey Baptist Mission Convention, which would confine its activities to Foreign Missions." The Lott Carey Baptist Foreign Mission Convention has a headquarters building in Wash-

ington, D. C., valued at \$25,000. The Convention has an average annual income of approximately \$16,000. The Convention has a full-time Executive Secretary; his office and home are located at the headquarters office. There are fifty-six foreign and native workers on the foreign field. Their major activities are carried on in Haiti and in Liberia. The work at Haiti is carried on under the superintendency of Dr. Boaz A. Harris.

Dr. Harris's headquarters is at Mare-Sucrin. At this station there is a very splendid stone church building, with a seating capacity of 1,000, and a comfortable parsonage which is occupied by Dr. Harris and his family. Under Dr. Harris's supervision, there are eighteen mission stations in Haiti, with 3,000 adult followers and more than 1,000 Sunday School members enrolled. There are four schools operated with an average of 300 pupils. In addition to Dr. Harris, there are six efficient teachers, and the courses start with the primary department and go through to normal teachers training.

There is a board of missions at LaGonave composed of two members from each of the stations except Mare-Sucrin which has four members. This board works in cooperation with Dr. Harris, and the members carry on the business affairs of these stations and serve as ministers of the same.

The work done by Dr. Harris here has been highly commended. The following quotation will indicate the unique contribution which Dr. Harris and his workers are making: "At LaGonave, in the space of a year, the Reverend Harris has achieved a gigantic task without any noise, as modestly as possible. This man with the soul of an apostle has accomplished a work that had seemed impossible—it is said by eye witnesses that yonder in the interior of LaGonave, several schools have been established, a great temple in the course of erection to accomodate the more than 1,500 followers. It is unquestionably a work which excels. The public health service establishes a dispensary at LaGonave to continue the work of Pastor Harris which he has carried on jointly with his schools"—*A Correspondent, Le-Nouvelliste*.

The beginning of Mission work in Liberia is due to the efforts of Lott Carey, who went from the First African Baptist Church, Richmond, Virginia in 1821. Lott Carey was followed there by Eddie Capps who received his training at Shaw University. He soon died. Dr. C. C. Boone was sent to Liberia in 1912 as med-



ical missionary. Dr. W. H. Thomas is at present superintendent of the work in Liberia. His headquarters is at Brewerville. There are six stations under his supervision; namely, Monrovia, Brewerville, Babea-Gonah, Johjomah, St. Peters, Gendemah. Dr. Thomas is assisted by eight teachers and has 250 pupils of aboriginal tribes namely, Bassagrukpesseh, Burze, Golah, Dey, Mandingo, Vai, Mende, and Giebo. They carry on their work from the primary through the high school departments. The work there is quite encouraging. One of the recent graduates of Dr. Thomas' school came to New York and I wish to enclose a quotation regarding this child.

"We brought over three of our children, two girls who finished the 8th grade at Lott Carey in 1936; never went to school again until September 1939 here at Wadleigh High School and made second year high. One marvels at it. Saying, we really have good schools there! I thought this was a compliment to Dr. and Mrs. Thomas, worthwhile of passing on to the headquarters."—*signed, Rev. and Mrs. A. J. Holmes, New York City, August 8, 1940.*

### *African Methodist Episcopal Zion Church*

The A.M.E. Zion Church like the National Baptist and the Lott Carey started its foreign missionary activities in Liberia, West Africa. Rev. and Mrs. Andrew Cartwright of Elizabeth City, N. C. sailed from New York in 1876 to begin work at Brewerville, sixty miles in the interior of Liberia. In 1896, John Bryan Small was assigned to West Africa by the A.M.E. Zion Church. Through his authorization the first A.M.E. Zion Mission was organized at Keta Gold Coast, West Africa by Rev. Thomas Freeman; and in 1903 Bishop Small authorized Rev. F. A. Osam Pinanko to organize Zion Missions in the Gold Coast Colony, at Cape Coast, West Africa.

In addition to the work in Liberia and the Gold Coast the A.M.E. Zion denomination has ninety-two Churches in its Nigeria Conference with a membership of 5,529 including full, probationers and juniors.

The A.M.E. Zion Church also has missionary work in South America and Virgin Islands. The work in South America had its incipency in Demerara, British Guiana in 1911 when Rev. W. A.



Deane, preacher and school master organized the Walters A.M.E. Zion Church at Hagne. In the Virgin Islands the church was originally organized by the Colored Methodist Episcopal denomination in 1919 when Bishop J. W. Alstork and Rev. Alleyne visited South America and Virgin Islands.

## CHAPTER XII

### Modern Trends in World Missions\*

"Foreign Missions" have increasingly become "The World Christian Mission",

This change of title symbolizes trends of change that a careful observer will see in structure and practice—yes and in philosophy too. For these trends move from separateness, mutual isolation and even conflict toward oneness. And I mean by "oneness" not merely different groups getting together at the job, but all of them coming round toward a certain picture of what human life is and what God is trying to do with it.

That sounds rather abstract and up in the air. Let me bring it down by sketching the four trends that are, in my judgment, most important.

First, denominations are cooperating. There are 162 union institutions—principally schools and hospitals, known to and recorded by the International Missionary Council. Take that Council itself. It is the International clearing house of National Christian units in twenty-six countries. One of these units is the Foreign Missions Conference of North America. That Conference is the continental clearing-house of 122 Boards and Societies representing sixty-six denominations, through which they consider common action, face government, meet social and political problems together, avoid overlapping or friction. But it is becoming more than that. It is becoming a common-planning body. Through the Foreign Missions Conference the Boards try to lay out a *strategy* of the Protestant Church in the world, not just to get along without stepping on each others toes but to pull together by express purpose and foresight.

Then, missionaries and what for lack of a better term we call "Christian Nationals" or "indigenous Christians" are cooperating. In this case the word seems even more than pulling together on equal terms. It means pulling together with a deliberate time limit—until the nationals develop the power to pull by themselves. At first

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\* Contributed by Dr. Emory Ross, Executive Secretary of the Foreign Missions Conference of North America.

sight this may seem contradictory to oneness. It is not, for we are realizing the world will not be whole, Christianity itself will not be whole, till it becomes a composit of all personal traits and all group traits. The human race is a vast stained-glass window, still unfinished. It will be finished only when every last small piece with its last and subtlest variation of tint has been fitted into place. To this end the modern missionary regards himself as preparing the indigenous Christians and the indigenous Church of the so-called mission fields to give to the whole window their strongest, deepest dyes. The moment this has happened, he himself must withdraw to—shall we say—his own part of the window. This trend is now being hastened by the secular national movements in Japan, India, China and elsewhere. It reaches its height in such “united” or national churches as have recently come to birth in those countries.

But beyond these somewhat external relations of groups, there is a trend *within* all groups toward recognizing the oneness of life itself. Working for two centuries or more in what were long called just “mission fields” Protestant missionaries slowly came to see that, even when they did not aim at it, they were in fact altering whole societies. India, Japan, China, lamented decade after decade as “closed” countries, on which missionaries were having slow and slight effects, suddenly leaped into change with a speed that amazed and terrified the very persons who had produced it. Missionaries came at length to see that there had been something artificial, and out of gear with God’s way of work, in calling part of life’s concerns “spiritual” and part not, and in trying to busy oneself about the one while ignoring the other. It just couldn’t be done. If you want it, God stepped in and mixed them up for you. So at last missionaries came to the view that every man’s life (and so every community’s life) *is a whole*. Or if it isn’t it becomes a diseased and ailing life. Today therefore, the Christian World Mission is deliberately trying to build a total life for the people it touches: play and vitamins, families, farms and factories, schools, colleges, research laboratories and lectures. That doesn’t mean it has abandoned evangelism for social service and secularity. It is building Churches, as it has done for 200 years, but it tries to build the *kind* of Churches in each country out of which all those “goods” will grow—Christian, and NOT secularly. Some notable missionary projects have gone a long way (like for example, the “Village of the Dawn” in India) toward

being little Christian communities in themselves, carrying on a complete life.

Finally, (this too has reached early maturity in India), the Christian World Mission is coming to conceive itself as consisting in fellowship. Not a fellowship, for the world will have to wait a long time before there is a world-wide organic unity, even in the Church—but fellowship as a *kind of relation*. In India it takes the form of little concrete fellowships. They call them Ashrams there, taking the word from an old Indian custom and meaning a quiet retreat—a place or a small group of people in a place for meditation and prayer. But the unique quality of the Ashram was not the meditation and prayer itself—these could have been possessed by an individual alone by himself. The unique quality was companionship: sharing thoughts, having spiritual experience together.

Now many groups among missionaries and indigenous Christians have come to feel that this sharing is essential to being vital Christians. They may actually go to a common place in order to share or they may not, but they have come to feel that the sharing is the thing. No matter how much peace, joy, obedience or love in Christ the Christian as an individual may have (so they have come to feel) the process of sharing adds something that wasn't in the compound before. Even knowing that you are sharing does so when there's no physical meeting at all.

So has grown the sense that the Christian World Mission is important throughout the world as a sort of world-wide team. Every one plays the game better because he knows that others are playing it. He is stronger for that. He can stand enmity or suffering, fear or the threat of despair, personal death or the decay of civilization under his feet, because of the even invisible presence of others who suffer the things. This is not a new concept. It is as old as the Church itself. But Protestantism with its stern, gaunt emphasis upon the individual's relationship all by himself to God had tended for some centuries to devalue and obscure it. Its rediscovery, *in* the Christian World Mission of today and as one of the primary motives for the Christian World Mission today, is a trend of enormous importance.

### *Medical Missions*

In the early days of missionary endeavor there was a tendency

to neglect the physical welfare of man in the over zealous attempt to emphasize his soul. Today, however, Christian Missionary Organizations have expanded to the extent that they include courses in social work and medicine as well as theology. The medical side of missions is becoming an increasingly important factor in the general mission program. Although the A.M.E. Church has not made progress comparable to that of many other denominations in either the foreign or home field, it is the hope of the Missionary Department and the missionary minded in general that the work is facing a new and progressive era in medical missionary activity.

A prominent physician who has been interested in the missionary work of the Church from a medical viewpoint has suggested an effective program for medical missionary enterprise in a paper dealing with medical missions. The article follows:

#### A PROSPECTIVE FOR FUTURE ENDEAVOR IN THE FIELD OF MEDICINE AND PUBLIC HEALTH\*

Much is being written today on the subject of "Modern Trends of the Missionary Movement." The program on the broad front of Christian Missions is often questioned, and even challenged to justify itself, in these modern times. The prospective of the western Christian world in carrying its evangelism to the Aborigines of Africa and elsewhere has undergone modification in recent years. There is now a realization among students of the Christian Missionary movement that something in addition to the Bible must be offered the so-called less enlightened peoples of the earth, if the movement is to survive. Emphasis is now being put on a total "all-out" program to modify the entire social economy of peoples in the mission fields. Less attention is being given a religious dogma and more is being directed to a sympathetic, Christian understanding of the Natives and their daily problems, or better, a mutual understanding between Christian and non-Christian of the problems of every day living.

Minority racial groups usually find themselves uniquely situated in whatever endeavors they undertake to carry out. Activity in the name of religion is often no exception. The Afro-American missionary may agree in principle with all the precepts and trends in

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\*L. H. Berry, M.D., a member of the staff of Provident Hospital, Chicago, Ill.



the philosophy of missions of white Christendom. However, in the missionary field as in other fields the Afro-American is confronted with unique problems which call for modifications in the practical application of these precepts. To begin with, the common bond of race makes for a more sympathetic understanding. We do not have the awkward situation that some other missionary groups have found confronting them. While these missionaries have sought to teach the native the Christian precepts of the "Brotherhood" of man and the "Golden Rule," other men of the same race have been forcing slave labor and peonage upon these helpless Aborigines. We should be able to best see the native in his primitive setting and seek to direct our missionary efforts to his specific needs. It is our opportunity to enlighten men and women who are today at the primitive end of the social scale on the subject of their own civilized Ancestry. Where other missionary groups have presented so called western culture as a totally foreign mass of religious and social customs and practices, it should be our job to teach that the modern culture of Christendom had most of its origin and much of its development on the African Continent. The tide of history transmitted the theatre of foremost cultural developments to other geographical areas, while the African cradle of civilization, like the Grecian and Roman that followed in its wake, lapsed into decadence. The missionary now brings back to the African people that which their ancestors had a large part in developing.

As primitive as the law of self-preservation is the practice of the art of healing. Just as it may be said that Christianity is the modern counter-part of primitive religion, the science of public health and preventive medicine is the modern counter-part of ancient witch-craft and the primitive art of healing. Religion and the healing art have developed side by side through the ages. The sponsorship of medical care and the dissemination of health information are well established functions of the Christian Missions movement.

The missionary program of the African Methodist Church and other Afro-American denominations have lagged behind in the important field of medical missions. The development of this field has had pardonable handicaps in the past, and constitutes in my opinion, one of the big opportunities for future A.M.E. missionary endeavor. The ancient African made his contributions to modern medicine, just as he has in other fields of our modern culture.

Evidence of trephining, a technique in present day brain surgery has been found in the skulls of ancient human skeletons on African soil. The Africans used cinchona bark from which we derive quinine, in the treatment of tropical fevers and beautifying the skin, hundreds of years ago. Modern medicine has not yet improved upon this treatment in malaria and certain skin disorders.

The African native who for centuries has been caught up in the maelstrom of severe climate, endless jungle, and imperialistic marauders, awaits the return of his American brother to rediscover for him his lost ancient art in medicine. Add to this the modern developments in public health and preventive medicine and we have a great blessing which the future missionary may carry to the mission fields.

I should like to see in the not too distant future, the training on a large scale of young people, who are first imbued with the spirit of Christian Missions. They may then be trained in Medical Nursing, Medical Social Service Work, the Science of Dietetics and Nutrition and as physicians and surgeons. Actually, it would require only a small part of our connectional income to endow scholarships in these fields and maintain a staff of such workers in the missionary area. These people would teach first aid, healthful living, the importance of fresh air, personal hygiene, proper feeding and nutrition, prevention of contagion, the birth of healthy off-springs, reduction of infant and maternity deaths. They would attempt to dispel superstition, and undertake the treatment and prevention of endemic diseases. Each Episcopal District could sponsor a scholarship in medicine or nursing and social service. The recipient would contract to spend a certain minimum number of years in the foreign field. The salaries of these workers could be handled through the same facilities that salaries of other missionaries are handled. The foreign Episcopal Districts would send natives to America for training when possible. Hundreds of natives could be trained to disseminate health information and to do practical nursing by a few skilled workers.

The Rt. Rev. R. R. Wright has made an initial step in the field of medical missions. He has established a clinic in South Africa, which is now a going concern and should serve excellently as a nucleus for further developments.

On the home missionary front there is today the need and the opportunity of establishing small clinics perhaps connected with

individual or groups of churches in small towns and rural districts in this country. Physicians and in some instances nurses and others will be found willing to volunteer their services. I believe that we should be careful not to attempt to duplicate services already adequate in a given community or to give inadequate service to people who might otherwise be directed to adequate clinics. However, public health education, practical nursing and instruction in proper eating and dietetics, are sorely needed in every community. These things might very well be an important part of our program for home missions. The precedent is well established in the missionary program of other denominations. For a hundred years we carried on with no important effort in the medical branch of missionary activities and limited our work largely to evangelism. Now in keeping with the modern trends in world missions, we cannot afford to sail against the tide. We must broaden our horizon. We must integrate our program into the total social life of our missionary communities, if we expect to hold our influence upon its religious life in this changing world.

## CHAPTER XIII

### *"Summary of the 'Century of Missions.'"*

In this summation of the history we have written, the story we have attempted to tell, and the facts we have culled, it is our desire to be just as careful and alert as Ruth was in her day as she watched and gleaned the wheat field of Boaz.

In writing this history of missions of the African Methodist Episcopal Church we kept in mind the idea of reviewing the missionary activities of the founders, pioneers, and explorations of the men and women of this particular organization who just learned their task of missions by performing it.

Beginning with creation, men and women have taken upon themselves the responsibility of telling the world what has been going on in the activities of mankind. Bards have thrilled and inspired us by their poetry and music. We have mused while they sang to us of the valor of the heroes and heroines of centuries past. We have forgotten our own interests at times as we were swayed by their melody and enrapturing symphony. These scraps of history serve as tell tales of the life and acts of our forebears of yesteryear. And this is our method of recounting and recording these acts that they may be told to generations following.

Missions had its small beginning, and like all worthy and God sanctioned causes has gone forward and increased in great proportions until today its influence and might have belted the world. We have endeavoured to give our readers a full and true picture of the several stages of our missionary development.

Year after year and decade after decade individuals and groups have told their story of missions down through the ages as they saw and understood missions. We are passing the torch of Christian missions to those who will take up where we have left off in our story, and it is our hope that these facts will serve as a stepping stone and guide for future historians. The story of the one hundred years of missions in the A.M.E. Church has come like One who said, "For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little." It has been through

this method of picking up historical nuggets, and gathering scraps and fragments here and there, that we have been able to tell the posterity of the church what their ancestors have accomplished.

We have called attention to that period when our leaders went forth as self-appointed missionaries full of zeal but little knowledge, and yet, projected themselves into a program that bore fruit to the glory of God and the salvation of man. These early fathers thought of Africa their ancestral home; and many of them planted their feet upon that dark Continent to preach the gospel of salvation through Jesus Christ to their own people. Even though many of them died while rendering this service, they planted the seed of Christianity which stands today like a mighty oak in the forest of God's Cause. We have also called attention to the missionary activities of some of these fathers in the West Indies Islands and particularly in Haiti.

During these years the missionary enterprise has made new contacts, broadened its vision and its ecumenical outreach has touched mankind in various ways. The missionary program of today not only calls for the preaching of the gospel of soul saving, but it calls for the preaching of the gospel of human body saving.

The modern trend of missions in all of its ramifications is just as broad and effective in its human touch as the modern profession. Home and Foreign Missions have a different appeal today from what they once had, their outlook and grasp are world wide. They deal with all of that which has to do with human life, and human progress. Religious denominations are working together in one common aim and purpose for the good of mankind. Registered under Christian Missions, we have Agriculture, Medicine, Hospitals, Libraries, to say nothing about the many schools for the training of the youth of the nations of the world.

The modern trend of missions says, that it is not enough to save man's soul for eternity, but his body should be saved for service in this world, and that is why we have Medical missions; and that is why we are supporting hospitals and that is why the rural life of the nation is fostered and encouraged. The missionary program calls for professions and trades which can be used effectively in kingdom building.

Our hope is that the readers of this volume, may be able to appreciate the efforts of the noble men and women who forsook the



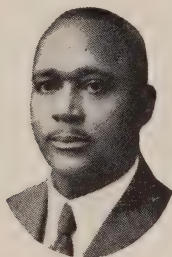
conveniencies and comforts of a Western civilization and gave themselves, yea, their lives for others, in that they died that others might live. It is hoped that others in this day and generation may catch a vision and go forth as did these early pioneers in the cause of missions until the casual observer will be able to see that the things which have appeared as mountains shall be brought low, the crooked way shall be made straight and the highway of God shall be crowded with Christian workers. Let us not fail those who blazed the way in missionary endeavours whose last resting places were not marked with tombstones, and where the little mound of earth that once told a mute story of their earthly bed; but let us go forward in the might and with a vision that shall keep us perched upon the skyline of opportunity and service.

May the spirits of Richard Allen, the founder of the African Methodist Episcopal Church, Daniel Coker the foreign missionary, William Paul Quinn the rugged missionary pioneer of the Western States of America, Sarah Gorham the quiet gentle teacher who sleeps in Sierra Leone West Africa, Mary Prout the organizer and the others whose lives and achievements made this history possible, inspire the readers of this book, and illuminate its pages with a halo that shall be transporting and sublime.

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Bishop J. S. Flipper



Bishop W. A. Fountain

Bishop W. T. Vernon  
(Retired)

Bishop R. C. Ransom



Bishop J. A. Gregg



Bishop G. B. Young



Bishop S. L. Greene



Bishop M. H. Davis

Living Bishops of the A.M.E. Church



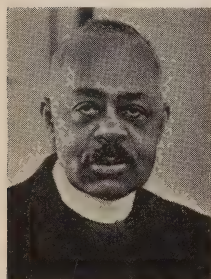
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Bishop D. H. Sims



Bishop H. Y. Tookes



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Bishop A. J. Allen

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Missionary Supervisor  
Seventh District



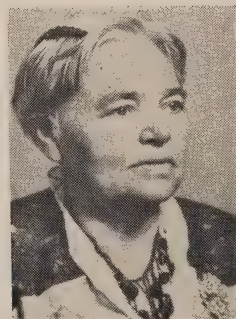
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Missionary Supervisor  
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Missionary Supervisor  
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Tenth District



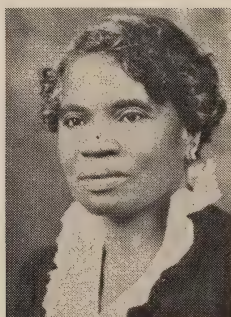
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Missionary Supervisor  
Eighth District



Mrs. Catherine B. Davis  
Missionary Supervisor  
Second District



Mrs. Maggie P. Tookes  
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Mrs. Helen A. Williams  
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Mrs. Mayme A. Sims  
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Missionary Supervisor  
Thirteenth District



Mrs. Katherine Nichols  
Missionary Supervisor  
Ninth District



Mrs. Veatrice A. Reid



Mrs. Jewitt W. Allen

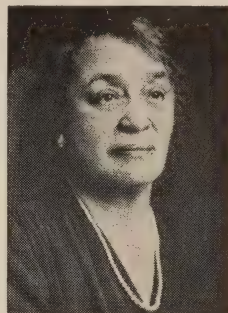
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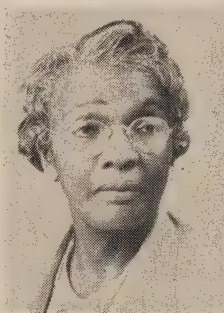
Mrs. H. B. Parks



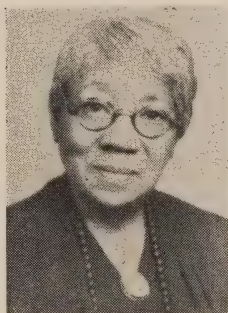
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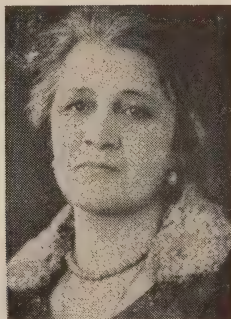
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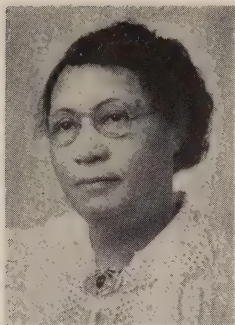
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Mrs. Edna D. Gullins  
Corresponding Secretary

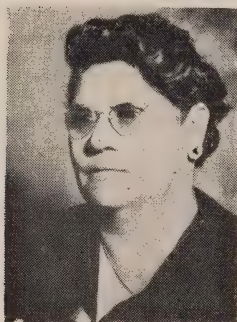
Mrs. A. M. Worthman  
Sarah E. Taner Memorial  
Fund

Mrs. Mattie B. Coasey  
Secretary-Treasurer Mary F.  
Handy Student Fund

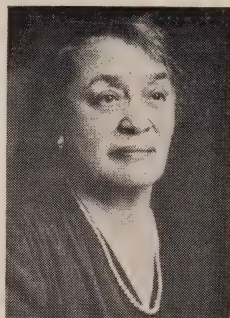


Mrs. Della B. Miller  
Thirteenth District

# Executive Board Members of the Woman's Home and Foreign Missionary Society



Mrs. L. M. Hughes  
President



Mrs. R. C. Chappelle  
Second Vice-President



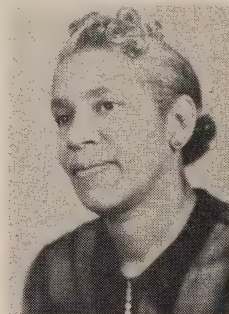
Mrs. J. A. Fountain  
Treasurer



Mrs. S. A. Ferrell  
Statistical Secretary



Mrs. E. M. Miller  
Secretary, Young People's  
Department



Mrs. M. L. Ashford  
Secretary-Treasurer, Eliza  
Turner Memorial Fund



Mrs. Bertie L. Delyles  
Associate Editor, Woman's  
Recorder

Other Officers whose Pic-  
tures do not Appear.

Mrs. Agnes L. Hilderbrand  
Recording Secretary

Mrs. M. B. Davis  
Corresponding Secretary

Mrs. M. A. Carr  
Contingent Treasurer

Executive Board P.M.M. Society, 1935-39



(L to R) Seated — Mesdames C. Harris, M. L. Gaines, C. S. Smith, C. A. Gregg, M. K. Hurst. Standing — Dr. L. I. Berry, Miss C. Horton, Mesdames M. S. Edwards, C. Thomas, M. Coasey, H. Shelton, E. Johnson, I. Moten, M. J. Keyes, S. J. Anderson.



## Conference Branch Members

## First Episcopal District



Mrs. Annie F. Vanderhorst  
New Jersey Conference  
Branch President



Mrs. Blanche A. Galloway  
New York Conference  
Branch President  
Former President Bermuda  
Conference Branch



Mrs. Lucy A. Brown  
New England Conference  
Branch President



Mrs. Nora W. Link  
Delaware Conference Branch  
President, Recording secretary,  
Woman's Mite Connectional Society.

# CHAPTER XIV

## CONFERENCE BRANCH HISTORY

### FIRST DISTRICT

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<i>Bishop</i>	D. H. Sims
<i>Conference</i>	
<i>Branch</i>	PHILADELPHIA
<i>Date</i>	1896
<i>Place</i>	Philadelphia
<i>Original Members</i>	I. D. Jones, Lucy Hubert, Nettie Wilmore, L. C. Brock, Clara V. Davis, Mary M. Cooper, Josie D. Heard, Anna Patterson, Anna Payne, Carrie Cuff, Lizzie Parker, Mary C. Harris.
<i>Organizer</i>	Bishop James A. Handy
<i>Present Officers</i>	Edna D. Gullens, Pres. Florence E. Carter, Sec. Alma Mason, Secretary-Treasurer Young People's Department.
<i>Outstanding Achievements</i>	Educated in America Margaret Mason of Liberia, West Africa. Returned her to Liberia. She is now conducting a Christian Mission School at Arthington, Liberia. There are 1470 senior members and 627, in the young people's department. Among the active workers are: G. B. Lee, J. Palmer, S. B. Edwards, M. Buncombe, L. B. Stanford, M. M. Cooper, E. Lane, L. P. Robinson, M. Reid, S. W. Arnett.

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<i>Conference</i>	
<i>Branch</i>	NEW JERSEY
<i>Date</i>	1896
<i>Place</i>	Camden, New Jersey
<i>Original Members</i>	Myra A. Ashley, M. E. Stevens, E. Robinson, C. Christmas, M. Merrill, C. Rice, Ida M. Ashley, S. Johnson.
<i>Organizer</i>	Bishops Abraham Grant and H. M. Turner.
<i>Present Officers</i>	Annie F. Vanderhorst, President; Ada P. Anderson, Sec. Alexena Brown, Secretary-Treasurer Young People's Department.
<i>Outstanding Achievements</i>	Assisted in education of Hannah Gow and A. Satrick, African students. Donated frigidaire and electric stove to South American School in 1937—Young People's Department.



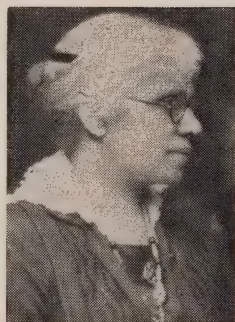
First Episcopal District  
Conference Branch Members



Mrs. Rosalie L. Smith  
Vice-President New England  
Conference Branch and  
Conference Superintendent  
of Church School.



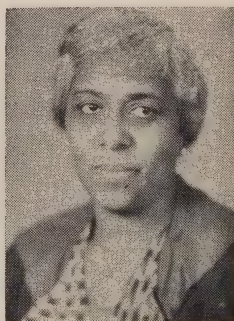
Mrs. Beulah A. Berry  
Secretary-Treasurer Parent  
Contingent Fund, New York  
Conference Branch. Did out-  
standing official work in Vir-  
ginia Conference Branch for  
many years. (Wife of Mis-  
sionary Secretary.)



Mrs. Mary Edwards  
Former President, New York  
Conference Branch.



Mrs. Alice S. Walton  
Treasurer Local Contingent  
Fund, New York Conference  
Branch.



Mrs. Adele Stiles  
Member Executive Board  
Original member New York  
Conference Branch.

Contributed to Haiti Church and Missionary Headquarters in 1938.

Figured largely in raising funds for Home Missions.

Made special contribution for migrant work.

The Conference Branch carried successfully a large budget for Home and Foreign Missions under the leadership of Mrs. Vanderhorst, president, who represents this Conference Branch on the committees of migrant work and international church organizations in the Home Missions Council of North America.

1065 Senior Members and 533 Young People's Department.

Among those carrying on the work are: J. V. Smith, I. B. Garcia, A. M. Collier, A. King, M. P. Dorsey.

*Conference  
Branch*

NEW YORK

*Date*

1899

*Place*

Westbury, L. I.

*Original Members*

Adele Stiles, Mary S. Edwards, Bertha Cooke, Lucy Laws, Narcissa Hadley, Damsy Moore, Emma Jackson, Angie Robinson, Hattie Brown, Emma S. Ransom, Addie R. Cooper, Sara C. DeWitt, Bertha Bryant.

*Organizer*

Bishop H. M. Turner

*Present Officers*

Blanche A. Galloway, President; Earline David, Sec.

*Outstanding*

Sent Christmas missionary boxes to Africa, South America and West Indies.

*Achievements*

Contributed \$475 to Mrs. Anderson for church at Portville.

Mrs. Mary S. Edwards, former president, was outstanding as president of this Branch over a long period of years. Under her leadership the Branch donated some furniture to the Missionary Headquarters in 1933. Following her brilliant leadership came Mrs. Anna Barnes who took up where Mrs. Edwards left off and carried the Society forward until the fall of 1941. She was then followed by Mrs. Blanche A. Galloway, recently from the Bermuda Conference Branch. Mrs. Galloway has put in the New York Conference Branch, that same spirit, vision and leadership which so greatly characterized her efforts in Bermuda.

350 Senior Members—336 Young People's Department. Some others who continued to carry forward the work aside from the officers are: Mary S. Edwards, Anna

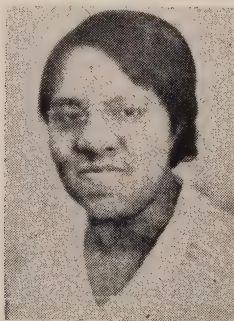
## Conference Branch Members



Mrs. Romaine A. Portlock  
Secretary and Treasurer  
Young People's Missionary  
Department, New York Con-  
ference Branch.



Miss Mildred B. Spencer  
Active worker in Bermuda  
Conference Branch.



Mrs. Caroline Thomas  
Formere President New Jer-  
sey Conference Branch (De-  
ceased.)

V. Barnes, Anna Harrison, Adele Stiles, Lavina E. Myers, Ella S. Cunningham, Addie Cooper, Mabel Jones, Ellen Smith, Amelia Anderson, Mary B. Devoe, L. R. Crawford, Lettie A. Manning, Emma Freeman, Marie Fields, Celia Crosby, Alice S. Walton, Helen Smith, Bessie D. Jackson, Anna Murdock, Kay B. Nichols, Romaine Portlock, Beulah A. Berry, Hannah Humans, Susie Jerideau, Elenora Rodgers, Cora Major, Lela M. Morton, Gertrude H. Floyd.

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<i>Conference</i>	
<i>Branch</i>	NEW ENGLAND
<i>Date</i>	1900
<i>Place</i>	Boston, Mass.
<i>Original Members</i>	Christine Thomas, Venus Clark, E. Carter, H. A. L. Jones.
<i>Organizer</i>	Bishop W. B. Derrick
<i>Present Officers</i>	Lucy A. Brown, President; Esther B. Crawford, Sec.
<i>Outstanding</i>	The New England Conference Branch has produced a personality in the field of A.M.E. Missions, Sarah E. Gorham, who went from Charles Street Church, Boston, Mass. to West Africa.
<i>Achievements</i>	Through the Conference Branch Student Fund, many scholarships were given and otherwise made a most significant contribution to education of home and foreign students. Some of the most outstanding leaders of the A.M.E. Church are products of the missionary efforts of this Conference Branch.
	This Branch has been fortunate in having among its leaders some of the best known and most highly accomplished women of the race. In the 41 years of its existence it has had only three presidents.
	369 Senior Members.

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<i>Conference</i>	
<i>Branch</i>	DELAWARE
<i>Date</i>	1923
<i>Place</i>	Dover
<i>Original Members</i>	Mary F. Parker, Elizabeth Hoxter, C. M. S. Pipes, Hazel Sharpe, Laura Cooper, Julia Rothwell, Rachel West, Ima Ross, Cora B. Jones, Nettie B. Thomas, Nettie Watson, Rebecca Watson.
<i>Organizer</i>	Bishop W. H. Heard
<i>Present Officers</i>	Nora W. Link, President; Nettie Watson, Sec.
<i>Original Members</i>	Ophelia Reese, Mary L. Williams, Laura Gibbs, Bessie Lewis, Martha Lingo, Margaret Roberts, Millie McKnatt, Molly Jackson, Mary A. Holland.





Executive Board of New York Conference Branch, 1936



<i>Outstanding Achievements</i>	Contributed to education of Margaret Mason, West African student. Sent contributions of clothing to Girls' School in Sekondi, Gold Coast, and Freetown, Sierra Leone, West Africa. Helped to liquidate mortgage on Lindwood A.M.E. Church. This Conference figured largely in the Home Missions project and activities of the State. Mrs. Nora W. Link was the first Conference Branch president after its separation from the Philadelphia Conference. Senior Members, 2486; Young People's Department 427.
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<i>Conference Branch</i>	BERMUDA
<i>Date</i>	1924
<i>Place</i>	St. Georges
<i>Original Members</i>	Rose Bell, Ida J. Smith, Gertrude Storell, Louise Scott, Eva Richardson, Sarah Pearman, Rosa Burrow, Mildred Outerbridge.
<i>Organizer</i>	Bishop W. T. Vernon
<i>Present Officers</i>	Mary W. Owens, President; Emily Dill, Secretary.
<i>Outstanding Achievements</i>	This is one of our foreign fields and in many respects it is paralleling the missionary activities of many of our home Conference Branches. This Society purchased slate for the roof of one of its largest Churches in the Island. Organized an art and craft Department to furnish funds for delegates' expenses. Helped liquidate debt on Missionary Headquarters. It has 282 senior members and 732 in the Young Peoples' Department. Mrs. B. A. Galloway became president of the Bermuda Conference Branch in 1936 and served until 1940. During the four years of her administration her activities were outstanding and challenged the admiration of the A.M.E. Church. She organized many committees which touched the civic, social, spiritual and intellectual life of the Bermuda Islands. Her most brilliant administration as the Conference Branch president of this Island will be her everlasting monument to the Cause of Missions and the glory of God. Mrs. Galloway was followed by Mrs. Mary W. Owens who with her husband entered this Island in 1940. Although Mrs. Owens is practically new in this field, she soon caught the spirit of Mrs. Galloway and supported by the fine missionary ladies of this particular section, this Conference Branch Society is challenging all groups among these people.

## Second Episcopal District



Mrs. Minnie L. McEaddy  
Baltimore Conference Branch  
President.



Mrs. Georgia E. Roberts  
Virginia Conference Branch  
President.



Mrs. Clara E. Harris  
First Vice President Balti-  
more Conference Branch.  
Former Recording Secre-  
tary Parent Body.



Mrs. Lucille E. Dale  
Treasurer Baltimore Confer-  
ence Branch.

## SECOND DISTRICT

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<i>Bishop</i>	M. A. Davis
<i>Conference</i>	
<i>Branch</i>	BALTIMORE
<i>Date</i>	1896
<i>Place</i>	Annapolis, Md.
<i>Original Members</i>	Mary F. Handy, M. C. Beckett, Ruth Collett, H. C. Young, K. Bertha Hurst, M. E. Arnold, Martha Wilson, J. F. Jennifer, M. E. Ferguson, Annie M. Locks.
<i>Organizer</i>	Bishop James A. Handy
<i>Present Officers</i>	Minnie L. McEaddy, President; Elsie P. Beckett, Sec.
<i>Outstanding</i>	This is one of the oldest Branches of the A.M.E. connection and had made large missionary contributions through the Women of this section, long before its organization. This Society has been influenced and guided by some of the greatest women of America. Its activities have been national in its scope and highly inspirational in the administration of spiritual affairs.
<i>Achievements</i>	It has helped to educate many boys and girls from the home and foreign fields. The branches put emphasis upon the World Day of Prayer and stressed civic and social activities among its members and emphasized mission study and institute sessions. It raises large sums of money for the general missionary enterprise.

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<i>Conference</i>	
<i>Branch</i>	VIRGINIA
<i>Date</i>	1897
<i>Place</i>	Wytheville, Va.
<i>Original Members</i>	Mary F. Handy, Carrie J. Bolden, Minnie L. Gaines, D. J. Beckett, Martha P. Mackey, Mary J. Ewer, Carrie Williams.
<i>Organizer</i>	Bishop James A. Handy
<i>Present Officers</i>	Georgie E. Roberts, Pres.; Roxie L. Arnold, Sec.
<i>Outstanding</i>	The Virginia Conference Branch has long ago distinguished itself in superior missionary activities. For quite some years this Branch led the connection in raising money and in its general missionary touch, both in the home and foreign fields. Many distinguished women of the race have been officially connected with this organization. Many of whom are now serving with their husbands in other sections of the church while others have gone to their eternal reward. Some of these ladies who are now serving in other sections of the church are: Mrs. A. L.
<i>Achievements</i>	

## Second Episcopal District



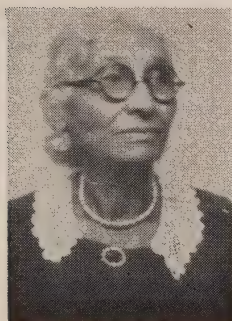
Mrs. Mary F. Thompson  
Secretary Senior Society and  
Secretary-Treasurer Young  
People's Department Balti-  
more Conference Branch.



Mrs. Margaret Stewart  
Second Vice President Vir-  
ginia Conference Branch.



Mrs. M. P. Mackey  
Active Member Executive  
Board Virginia Conference  
Branch, and one of the orig-  
inal members.



Mrs. M. J. Ewer  
Active Member Executive  
Board Virginia Conference  
Branch, and one of the orig-  
inal members.



Mrs. Martha D. Hunt  
Former President Virginia  
Conference Branch.

Gaines, Mrs. S. S. Morris, Mrs. L. L. Berry, Mrs. Martha D. Hunt, Mrs. W. J. Miller, Mrs. J. H. Ross, Mrs. T. D. Thorpe, Mrs. J. W. Sanders, Mrs. H. C. Walker, Mrs. K. T. Boland.

Some of the women who helped to make this Society what it is and who have since gone to a glorious reward are Sisters R. J. Reynolds, Josephine Norcom, M. J. Nottingham, M. E. Davis, T. W. Cotton, A. E. Bowden, Jennie E. Day, Jennie M. Hunter, Blanche Nottingham and others.

Among some of the ladies who are keeping this organization alive are Sisters M. P. Mackey, M. J. Ewer, N. B. Taylor, M. G. Stewart, Essie C. Williams, M. N. Smith, Mary W. Sanders, M. B. Howerton, A. O. Davidson. The Society is still growing strong.

Under Mrs. Hunter's administration the Branch contributed \$200 toward the Episcopal Residence in West Africa.

Donated \$150 to Bishop Brooks for Monrovia College. Gave Mrs. Nora F. Taylor \$100 for her work in general. Installed a \$500 electric plant at Kittrell College.

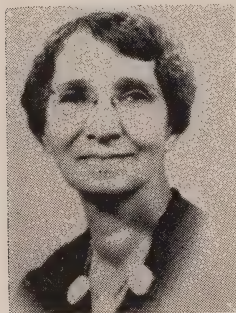
Supplied funds for education of Amanda Mason, West African student.

The Branch has 425 senior members and 182 in the Young People's Department.

<i>Conference</i>	
<i>Branch</i>	NORTH CAROLINA
<i>Date</i>	1893
<i>Place</i>	Wilmington, N. C.
<i>Original Members</i>	Kate Telfare-Boland, Laura Atkinson-King, Willie Moorehead, Catherine Stroud, J. E. C. Barham, Anderson Stroud, Edward Robinson.
<i>Organizer</i>	Bishop H. M. Turner
<i>Present Officers</i>	Lucille E. Cooke, Pres.; Edna Alston, Secretary.
<i>Outstanding</i>	Assisted students at Kittrell College
<i>Achievements</i>	Helped build Churches. Donated \$50.00 for coal (1912) for Kittrell College. Donated to education of Pearl Ntsiko. The Branch has 150 senior members and 45 in the Young People's Department. Those carrying forward the work now are: Laura King, S. A. Wilson, L. E. Cook, G. D. Carnes, D. L. Grady, J. E. Mollette and others.



## Third Episcopal District



Mrs. Essie A. Hamilton  
President Ohio Conference  
Branch.

## Fourth Episcopal District



Mrs. F. Katherine Bailey  
President Indiana Confer-  
ence Branch.



Mrs. Edith Stewart  
President Chicago Confer-  
ence Branch.

<i>Conference</i>	
<i>Branch</i>	WESTERN NORTH CAROLINA
<i>Date</i>	1896
<i>Place</i>	Wilmington, N. C.
<i>Original Members</i>	E. M. King, M. S. Pearson, S. B. Dudley, R. H. W. Leak.
<i>Organizer</i>	Bishop J. A. Handy
<i>Present Officers</i>	Vera L. Holt, President; W. M. Grimes, Secretary.
<i>Outstanding</i>	The Branch has 763 senior members.
<i>Achievements</i>	Those carrying forward the work now are: Mrs. A. D. Avery, Rosa Clealand, M. A. McCauley, M. L. Morphes, C. A. Stroud, Estella Oldham, C. S. Stroud, J. A. Valentine, Fannie Peace, C. C. Scott and others.

### THIRD DISTRICT

<i>Bishop</i>	R. C. Ransom
<i>Conference</i>	
<i>Branch</i>	OHIO
<i>Date</i>	1896
<i>Place</i>	Dayton, Ohio
<i>Original Members</i>	Melvina Mitchell; Maude Smith; G. W. Maxwell; Sussie I. Shorter; Edna Woodson; Angie Bell; Dovic K. Clark; Emma J. Williams; Dovie Nichols; C. J. Powell.
<i>Organizer</i>	Bishop D. A. Payne
<i>Present Officers</i>	Essie A. Hamilton, Pres.; Ida M. Forte, Sec.
<i>Outstanding</i>	Branch has 734 members in Senior Department and 417 members in Y.P.D.
<i>Achievements</i>	Raised \$7520.00 for Quadrennial. Among those who continue to carry forward the work, aside from the officers and original members are Edna Woodson, Emma S. Ransom and others.

<i>Conference</i>	
<i>Branch</i>	PITTSBURG
<i>Date</i>	1896
<i>Place</i>	Pittsburgh, Pa.
<i>Original Members</i>	Georgiana Johnson; Grace P. Offer; Rebecca Aldridge; Alice Batch; M. L. C. Norris; Izzetta Jefferson; Beatrice Bumry; Adelia Murray; Lillian Dawkins; Lydia Lowry.
<i>Present Officers</i>	Mary A. Bumry, Pres.; Leona B. Palmer, Sec.

## Fourth Episcopal District



Mrs. Ruth Thompson  
First Vice President Chicago  
Conference Branch.



Mrs. Mayme A. Griffin  
Second Vice President Chi-  
cago Conference Branch.



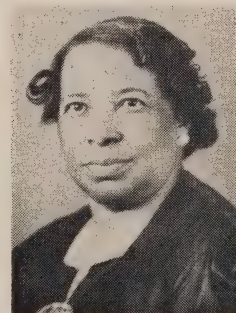
Mrs. Irene G. Williams  
Recording Secretary Chicago  
Conference Branch.



Mrs. Thalia Blackshire  
Assistant Secretary Chicago  
Conference Branch.



Mrs. Minnie Stansberg  
Member Executive Board  
Chicago Conference Branch.



Mrs. Ethel Brunson  
Member Executive Board  
Chicago Conference Branch.

<i>Outstanding Achievements</i>	<p>Donated \$100.00 to furnish room in Shorter Hall, Wilberforce University in 1924, and contributed \$100 to Payne Seminary, Wilberforce (1936), under the direction of Mrs. Sadie C. Anderson.</p> <p>Donated Clothing and funds to needy students at Wilberforce. 300 Senior Members, 319 Young People's Department.</p> <p>Among those carrying on the work in the Pittsburgh Conference, aside from the officers are: Mary A. Bumry, Jessie L. Catlin, C. J. Powell, Elsie Meeks, W. H. Truss, A. S. King and others.</p>
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<i>Conference Branch</i>	NORTH OHIO
<i>Date</i>	1896
<i>Place</i>	Dayton, Ohio
<i>Original Members</i>	Lucy A. Collins; Rosa Johnson; Ella White; Mary Singleton; Sada J. Anderson.
<i>Organizer</i>	Bishop D. A. Payne
<i>Present Officers</i>	Anna Belle Young, Pres.; Kathryn S. Lyons, Sec.
<i>Outstanding Achievements</i>	<p>Educated Adelaide Tantsi, S. African student and Estella Gainer of Cleveland.</p> <p>Assisted in the education of several foreign students.</p> <p>Contributed to mortgage fund for Miss. Headquarters; special fund for Payne Seminary; fund for National Recovery. 411 Senior Members, 300 in Young People's Department.</p>

<i>Conference Branch</i>	WEST VIRGINIA
<i>Date</i>	1909
<i>Place</i>	Clarksburg, W. Va.
<i>Original Members</i>	Minnie Samuels, Carrie Hatcher, O. T. Davis, Ingie Taylor; Bessie Henderson; Winona Turner Brown; Grayce D. Bigelow.
<i>Organizer</i>	Bishop W. B. Derrick
<i>Present Officers</i>	Grayce D. Bigelow, Pres.; Mabel Little, Sec.
<i>Outstanding Achievements</i>	<p>Branch has increased from 10 stations to 45 reporting stations, with a large Young People's Department. 10 Senior Members.</p> <p>In addition to the original members and officers, those carrying on are A. J. Smoot, Mayme C. Lysles and others.</p>

## Fourth Episcopal District



Mrs. Evelyn Coston  
Member Executive Board  
Chicago Conference Branch.



Mrs. Janet Ward  
Member Executive Board  
Chicago Conference Branch.



Mrs. Audrey Carter  
Chairman Ways and Means  
Department Chicago Confer-  
ence Branch.



Mrs. Johnnie Gordon  
Member Executive Board  
Chicago Conference Branch.



Mrs. Mae F. Butler  
Member Executive Board  
Chicago Conference Branch.



## FOURTH DISTRICT

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<i>Bishop</i>	J. A. Gregg
<i>Conference</i>	
<i>Branch</i>	INDIANA
<i>Date</i>	1898
<i>Place</i>	Knightstown, Indiana
<i>Original Members</i>	G. A. Ratcliffe
<i>Organizer</i>	Bishop B. F. Arnett
<i>Present Officers</i>	F. K. Bailey, President.
<i>Outstanding Achievements</i>	Raised and disposed of \$4000 for Christian education of worthy girls and boys. Sponsored education of Hastings Kamuzu Banda, (South Africa), at Chicago U. and Medical School.  Others who are carrying forward the work in the Indiana Conference are Flossie Bailey, J. A. Alexander, W. E. Guy, L. A. McGee, W. D. Shannon, Helen Waldon, J. P. Q. Wallace.

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<i>Conference</i>	
<i>Branch</i>	CHICAGO
<i>Date</i>	1891
<i>Place</i>	Galesburg, Illinois
<i>Original Members</i>	Lillian Dove
<i>Present Officers</i>	Edith T. Stewart, President; Irene G. Williams, Sec.
<i>Outstanding Achievements</i>	Contributed toward the education of worthy young people. 312 Senior Members, 250 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	ILLINOIS
<i>Date</i>	1900
<i>Place</i>	Cairo, Illinois
<i>Original Members</i>	P. C. Cooper; M. Douglas; H. E. Buston; P. M. Lewis; Rosa Simmons; R. J. Long.
<i>Organizer</i>	Bishop B. W. Arnett
<i>Present Officers</i>	Violet Brown, President; Maggie Jones, Secretary.
<i>Outstanding Achievements</i>	Branch has 21 senior members, 43 Young People's Dept.

## Fourth Episcopal District



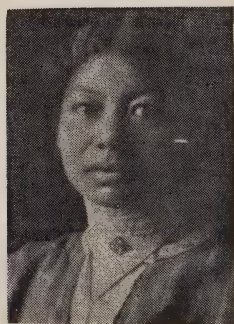
Mrs. Hazelia Savage  
Musical Director Chicago  
Conference Branch.



Mrs. Annabel Peques  
Statistical Secretary Chicago  
Conference Branch.



Mrs. Addie Scott  
Secretary Parent Body Con-  
tingent Fund Chicago Con-  
ference Branch.



Mrs. Rosa V. Williams  
Secretary Conference Con-  
tingent Fund Chicago Con-  
ference Branch.  
President North Chicago  
District

<i>Conference</i>	
<i>Branch</i>	NORTHWESTERN
<i>Date</i>	1920
<i>Place</i>	Des Moines, Iowa
<i>Original Members</i>	Marie Waters; Izora Mackey; V. P. Nicey Edwards; Mattie Boyd; Esther I. Stovall, Clara Hubbard; Maggie Manley; Corrine Woodfork; J. P. Sims.
<i>Organizer</i>	Bishop L. J. Coppin
<i>Present Officers</i>	Mattie Boyd, Pres.; Alyce Stewart, Sec.
<i>Outstanding Achievements</i>	Stimulated new interests in the Young People's Department. 266 Senior Members and 262 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	MICHIGAN
<i>Date</i>	1897
<i>Place</i>	South Bend, Indiana
<i>Original Members</i>	P. U. Wright; Eliza Freeman; Sarah Collins.
<i>Present Officers</i>	Annie M. Wortham, Pres.; Eloise Evans, Sec.
<i>Outstanding Achievements</i>	Assisted in the maintenance of the Handy Home at Jackson, Michigan. 660 Senior Members and 500 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	ONTARIO AND QUEBEC
<i>Date</i>	1897
<i>Place</i>	Chatham, Ontario
<i>Original Members</i>	Mrs. De Coursey; Josephine Johnson; Frances Roberts; P. C. Berry, J. W. Crosby.
<i>Organizer</i>	Bishop B. F. Lee
<i>Present Officers</i>	Ida E. Perry, President; Vera M. Clark, Sec.
<i>Outstanding Achievements</i>	Reported \$2038.31 at 1936 Quadrennial Session in Chicago, an increase of \$44.11 over previous Quadrennial Report. 72 Senior Members, 35 Young People's Dept. Among those now carrying on in the Ontario Conference are: Elizabeth Hackley, W. C. Perry, C. P. Jones, Maud Bonner, C. E. Penny and others.

## Fourth Episcopal District



Mrs. Caroline Johnson  
Secretary Special Fund Chi-  
cago Conference Branch.



Mrs. Odellia G. Jenkins  
Secretary Mary F. Handy  
Student Fund Chicago Con-  
ference Branch.



Mrs. Willie H. Harris  
President South Chicago  
District.



Mrs. Lucille S. Thomas  
Superintendent Young Peo-  
ple's Department Chicago  
Conference Branch.



Miss Naomi Mitchell  
Secretary - Treasurer Young  
People's Department Indiana  
Conference Branch.

## FIFTH DISTRICT

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<i>Bishop</i>	N. W. Williams
<i>Conference</i>	
<i>Branch</i>	MISSOURI
<i>Date</i>	1906
<i>Original Members</i>	A. A. Gilbert; W. H. Spurlock; L. L. McDonald; J. H. Allen; Agnes Johnson; Bertha B. Cook; Fannie Campbell; Estella Daniels; Leona Williams.
<i>Organizer</i>	Bishop A. Grant
<i>Present Officers</i>	Eulala H. Herron, President; Queenie L. Carter, Sec'y.
<i>Outstanding Achievements</i>	Awarded pennant for third largest amount of Missionary assessment in 1932. Extended work to include women in rural areas. 125 Senior Members, 212 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	KANSAS
<i>Date</i>	1905
<i>Original Members</i>	Could not obtain original Members as early minutes were destroyed.
<i>Present Officers</i>	Robert Mae Mathis, President; Maude E. Gentry, Sec'y.
<i>Outstanding Achievements</i>	Put forth special effort to increase missionary interest among members; made special drive for membership. 50 Senior Members and 18 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	COLORADO
<i>Date</i>	1898
<i>Original Members</i>	D. Watson; Ollie Elliot; P. M. Maxfield; Nanie Renolds; Lena Mason; Sarah Hubbard; Eliza Rice.
<i>Organizer</i>	Bishop B. T. Tanner
<i>Present Officers</i>	Elmyra Hamilton, President; Marie E. I. Bryant, Sec'y.
<i>Outstanding Achievements</i>	Branch has 10 Senior Members.

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<i>Conference</i>	
<i>Branch</i>	NEBRASKA
<i>Date</i>	Re-organized 1934
<i>Place</i>	Florence, Kansas



## Fifth Episcopal District



Mrs. Eulala H. Herron  
Missouri Conference Branch  
President.



Mrs. Edna B. Foster  
Nebraska Conference Branch  
President.



Mrs. Ann Davis  
South Western Missouri  
Conference Branch.



Mrs. Ethel G. Prioleau  
Southern California Confer-  
ence Branch President.



Mrs. Mary Prioleau King  
Ex-President California Con-  
ference Branch.



Mrs. Louise A. Tolliver  
Only Living Active Member  
Puget Sound Conference  
Branch.



Mrs. Bernice E. Allen  
Puget Sound Conference  
Branch President

<i>Original Members</i>	Celia A. Gregg; Nellie G. Wilkins; Effie S. Bryant; Ruth Long; Ethel A. Gregg; Mollie Brown; May Schumacher, Winifred Newton, Anna M. Kenedy, Anna Burton, Lottie Gentry Benella R. Lee, Edna B. Foster, Hattie O. Bowman; Ella Whiteside; Delilah Hamilton; Myrtle Metcalf; Florence Birch.
<i>Present Officers</i>	Edna B. Foster, President; Benella R. Lee, Secretary. Daisy Stith, Recording Secretary.
<i>Outstanding Achievements</i>	Contribute to support of seventeen mission charges. Number of Senior Members 364 and 185 Young People's Department.

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<i>Conference Branch</i>	NORTH MISSOURI
<i>Date</i>	1893
<i>Original Members</i>	Could not obtain information.
<i>Present Officers</i>	Lillie E. Horsey, President; Ionia Holliday, Secretary.

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<i>Conference Branch</i>	SOUTHWEST MISSOURI
<i>Date</i>	1911
<i>Place</i>	Independence, Missouri
<i>Original Members</i>	Frances Brooks; Fanie B. Peak; A. A. Gilbert; Rosetta B. Green; Frances Gilmore.
<i>Organizer</i>	Bishop H. B. Parks
<i>Present Officers</i>	Ann Davis, President; Gertrude Lann, Secretary.
<i>Outstanding Achievements</i>	Branch has 231 Senior Members, and 163 Young People's Department.

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<i>Conference Branch</i>	CALIFORNIA
<i>Date</i>	1892
<i>Place</i>	Stockton, California
<i>Original Members</i>	Lizzie Summers; Amanda Jones; Mary Grimes, Virginia Nelson, Rebecca Pointer, Mary E. Lee, Cora Burgan, Sarah Morgan; Ella Dorsey; Hattie King.
<i>Organizer</i>	Bishop B. F. Lee
<i>Present Officers</i>	Mary Prioleau King, President; Elizabeth Foreman, Sec'y.
<i>Outstanding Achievements</i>	Contributed funds for foreign work to Mrs. Mary Campbell in 1892. Large sums sent for both Home and Foreign work. Annual gifts sent to mission ministers at Christmas. 293 Senior Members and 157 Young People's Department.

## Sixth Episcopal District



Mrs. M. A. Dennis  
South West Georgia Conference Branch President.

## Seventh Episcopal District



Mrs. Rosa L. Brown  
Palmetto Conference Branch President.

## Tenth Episcopal District



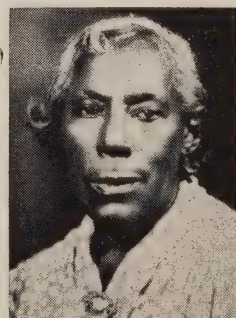
Mrs. L. M. Sewell  
Central Texas Conference Branch President



Mrs. L. C. Parker-Brown  
North West Texas Conference Branch President.



Mrs. Norine Sanders  
North Texas Conference Branch President.



Mrs. M. C. J. Smith  
President Texas Conference Branch.

<i>Conference</i>	
<i>Branch</i>	SOUTHERN CALIFORNIA
<i>Date</i>	1925
<i>Place</i>	Los Angeles
<i>Original Members</i>	A. O. Wilson, W. D. Miller, E. G. Prioleau, F. E. Flutcher; M. E. Price; S. Wright; S. L. Eggleston; H. E. Redd; A. Washington; R. House; Carrie L. Austin.
<i>Organizer</i>	Bishop H. B. Parks
<i>Present Officers</i>	Ethel G. Prioleau, President; Mayme E. Price, Secretary.
<i>Outstanding Achievements</i>	Contributed to the fund for saving the church buildings at Tacoma and Blythe. 267 Senior Members, 230 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	PUGET SOUND
<i>Date</i>	1907
<i>Place</i>	Spokane, Washigton
<i>Original Members</i>	F. D. Donohoo, S. S. Freeman, F. G. Barr, Louise Toliver, S. J. Collins.
<i>Organizer</i>	Bishop Abraham Grant
<i>Present Officers</i>	Bernice Allen, President; Kathern Stephenson, Secretary.
<i>Outstanding Achievements</i>	Gave Scholarship for Rev. M. C. Knight to attend Western University. 118 Senior Members and 50 Young People's Department.

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## SIXTH DISTRICT

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<i>Bishop</i>	W. A. Fountain
<i>Conference</i>	
<i>Branch</i>	GEORGIA
<i>Date</i>	1898
<i>Place</i>	Savanah, Georgia
<i>Original Members</i>	H. M. Crittenden; G. V. Sherman; R. H. Singleton; Lucy Newton; W. O. P. Sherman.
<i>Organizer</i>	Bishop H. M. Turner
<i>Present Officers</i>	C. E. Bennett, President; A. P. Bembry, Secretary.
<i>Outstanding Achievements</i>	Donated three scholarships to Morris Brown College. Paid salaries of mission preachers. 12 senior members.

<i>Conference</i>	
<i>Branch</i>	SOUTH WEST GEORGIA
<i>Date</i>	1908
<i>Place</i>	Guthbert, Georgia
<i>Original Members</i>	I. G. Glass; M. A. Dennis; I. V. Roseborro; Mrs. W. D. Johnson; Carrie Mormon.
<i>Organizer</i>	Bishop H. M. Turner
<i>Present Officers</i>	M. A. Dennis, President; V. L. Knight, Secretary.
<i>Outstanding</i>	Branch has 600 Senior Members and 300 in Young
<i>Achievements</i>	People's Department.

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<i>Conference</i>	
<i>Branch</i>	ATLANTA, GEORGIA
<i>Date</i>	1902
<i>Place</i>	Atlanta, Georgia
<i>Original Members</i>	C. P. Lemon; Mrs. H. M. Turner; A. L. Matthews; P. G. Simmons; Eliza Baldwin; Mattie Ford; Fannie Cargile; Dr. J. T. Wilkinson.
<i>Organizer</i>	Bishop H. M. Turner
<i>Present Officers</i>	M. A. Fountain, President; D. T. Babcock, Secretary. 905 Senior Members, 205 Young People's Department.
<i>Outstanding</i>	Donates scholarship to theological student, Turner Seminary, Morris Brown College. Among the active are Mrs.
<i>Achievements</i>	A. L. Jackson, D. J. Alexander, B. Thornton, J. M. Jones, M. Clapman.

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<i>Conference</i>	
<i>Branch</i>	MACON, GEORGIA
<i>Date</i>	1896
<i>Place</i>	Macon, Georgia
<i>Original Members</i>	Hattie Shelton; J. A. Fountain; Fannie Cargile; Bessie Wingfield; Mattie L. Walker; Alma Williams.
<i>Organizer</i>	Bishop H. M. Turner
<i>Present Officers</i>	Euphrasia S. Kyles, President; Laura Thomas, Secretary.
<i>Outstanding</i>	Donated to foreign work and assisted missionary preachers. Contributed to the education of African students at Morris Brown and Wilberforce.
<i>Achievements</i>	800 Senior Members; 400 in Young People's Dept.

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<i>Conference</i>	
<i>Branch</i>	SOUTH GEORGIA
<i>Date</i>	1913
<i>Place</i>	Thomasville, Georgia



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<i>Original Members</i>	E. E. Sims; E. Lowry; A. U. Glass; Allen Cooper; I. S. Hamilton; Mrs. Brookens; Carrie Morman.
<i>Organizer</i>	Bishop J. S. Flipper
<i>Present Officers</i>	Mary A. Brown, President; Josie S. Hunter, Secretary.

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<i>Conference</i>	
<i>Branch</i>	AUGUSTA, GEORGIA
<i>Date</i>	1914
<i>Place</i>	Sandersville, Georgia
<i>Original Members</i>	H. A. Williams; L. C. Cody; N. E. Byrd; M. L. Kuhn; Julia Griffin.
<i>Organizer</i>	Bishop J. S. Flipper
<i>Present Officers</i>	H. A. Williams, President; Annie Ivey, Secretary.
<i>Outstanding</i>	Contributed \$1,000 for Home and Foreign work.
<i>Achievements</i>	Paid mission preachers over \$800; donated to repairs of mission charges. Organized Mission Study work. 200 Senior Members; 75 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	AMERICUS, GEORGIA
<i>Date</i>	1922
<i>Place</i>	Americus, Georgia
<i>Original Members</i>	A. L. Wimbish; H. E. Fountain; B. L. Wingfield; J. Norman.
<i>Organizer</i>	Bishop J. S. Flipper
<i>Present Officers</i>	A. L. Wimbish; H. E. Fountain; B. L. Wingfield; J.
<i>Outstanding</i>	Aided in the building of mission churches. Contributed
<i>Achievements</i>	to scholarship funds for foreign students. Donated more than one hundred pairs of pillow cases for South African school. 101 Senior Members; 80 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	NORTH GEORGIA
<i>Date</i>	1900
<i>Place</i>	Rome, Georgia
<i>Original Members</i>	S. J. Duncan; J. A. Fountain; J. E. McCain; G. D. Carnes; E. L. Scott; W. P. Bradley; Pearl Lindsay.
<i>Organizer</i>	Bishop H. M. Turner
<i>Present Officers</i>	L. L. Porch, President; M. E. Cash, Secretary.
<i>Outstanding</i>	Contribute to program of education at Morris Brown College. Help to support mission preachers.
<i>Achievements</i>	250 Senior Members; 300 Young People's Department.

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## SEVENTH DISTRICT

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<i>Bishop</i>	J. S. Flipper
<i>Conference</i>	
<i>Branch</i>	PALMETTO
<i>Date</i>	1910
<i>Place</i>	Charleston, South Carolina
<i>Original Members</i>	S. G. Simmons
<i>Organizer</i>	Bishop B. F. Lee
<i>Present Officers</i>	Rosa L. Brown, President; Fannie Greenwood, Secretary.
<i>Outstanding</i>	Support a scholarship fund. 350 Senior Members; 60
<i>Achievements</i>	Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	SOUTH CAROLINA
<i>Place</i>	Columbia, South Carolina
<i>Original Members</i>	M. J. Alston; M. C. Bell; Victoria Reid; Minnie Butler; M. E. Brown; S. E. McQueen; M. J. Turner; A. E. Gadsden; A. C. Mayes; M. L. Green.
<i>Organizer</i>	Bishop L. J. Coppin
<i>Present Officers</i>	Mabel L. Green, President; S. L. Brooks, Secretary.
<i>Outstanding</i>	Branch has 1508 Senior Members.
<i>Achievements</i>	

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<i>Conference</i>	
<i>Branch</i>	COLUMBIA
<i>Date</i>	1906
<i>Place</i>	Marion, South Carolina
<i>Original Members</i>	Ella Sighlitder; Mary Lorick; Harriet Hawkins; Laura Pruit; M. E. Watson.
<i>Organizer</i>	Bishop W. D. Chappelle
<i>Present Officers</i>	E. M. Dunham, President; A. A. Amaker, Secretary.
<i>Outstanding</i>	Members donate clothes to worthy students. Assist needy churches. Contributed to repairs of Allen Univer-
<i>Achievements</i>	sity. 400 Senior Members; 150 Young People's Dept.

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<i>Conference</i>	
<i>Branch</i>	NORTHEAST SOUTH CAROLINA
<i>Original Members</i>	Mary Green; Lula Christie; Nola Alexander; Jane War- ley; Daisy Green; Mary Turpan; Sister Ballard.
<i>Organizer</i>	Bishop W. D. Chappelle
<i>Present Officers</i>	Annie E. Sanders, President; Louise Rogers, Secretary.

<i>Outstanding Achievements</i>	Bought and equipped a hospital ward at Allen University. Assisted in the erection of a building. Raised money to build a library on Allen University campus. (Fund not complete.) Senior Members, 500; Young People's Department, 300.
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<i>Conference Branch</i>	PIEDMONT, SOUTH CAROLINA
<i>Original Members</i>	F. E. Harper; F. Y. Dendy; R. J. Clark; G. T. Coleman.
<i>Organizer</i>	Bishop L. J. Coppin
<i>Present Officers</i>	Hattie E. Perrin, President; Sarah Coaxum, Secretary.
<i>Outstanding Achievements</i>	Contributed to Church and School building in home and foreign fields Senior Members, 50; Young People's Department, 100.

<i>Conference Branch</i>	CENTRAL, SOUTH CAROLINA
<i>Date</i>	1923
<i>Place</i>	Manning, South Carolina
<i>Original Members</i>	M. Greene; M. R. Williams; A. M. McKnight; E. E. Walker; M. L. Haynes; V. G. Summers; A. L. Hildebrand.
<i>Organizer</i>	Bishop W. D. Chappelle
<i>Present Officers</i>	Agnes L. Hildebrand, President; Viola G. Summers, Secretary.
<i>Outstanding Achievements</i>	Branch has 575 Senior Members and 200 Young People's Department.

### EIGHTH DISTRICT

<i>Bishop</i>	S. L. Greene
<i>Conference Branch</i>	MISSISSIPPI
<i>Present Officers</i>	M. E. Thornton, President; Margaret Burks, Secretary.

<i>Conference Branch</i>	NORTHEAST MISSISSIPPI
<i>Date</i>	1899
<i>Place</i>	Grenada, Mississippi
<i>Organizer</i>	Bishop W. B. Derrick
<i>Present Officers</i>	M. L. Green, President; Mary B. Smart, Secretary.
<i>Outstanding Achievements</i>	Branch has 300 Senior Members and 350 Young People's Department.

<i>Conference</i>	
<i>Branch</i>	EAST MISSISSIPPI
<i>Date</i>	1911
<i>Place</i>	Durant, Mississippi
<i>Original Members</i>	H. Dean; J. Brookens; H. H. King; J. M. Dortch; J. S. Butler; S. A. Hoys; J. W. Williams.
<i>Organizer</i>	Bishop H. M. Turner
<i>Present Officers</i>	Emma C. Cranford, President; Johnie Gillespie, Secretary.
<i>Outstanding</i>	Contributed large amount of money to Bishop Heard
<i>Achievements</i>	for boat which he shipped to West Africa. Donated \$50.00 and a box to West Africa in 1937. Donated to Campbell College. 900 Senior Members; 250 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	CENTRAL MISSISSIPPI
<i>Date</i>	1910
<i>Place</i>	Vicksburg, Mississippi
<i>Original Members</i>	L. C. Buffington; E. S. Hackett; P. E. Morant; S. J. Cox.
<i>Organizer</i>	Bishop M. B. Salter
<i>Present Officers</i>	Alma B. Percy, President; M. Skinner, Secretary.
<i>Outstanding</i>	Branch has 250 Senior Members and 75 Young People's
<i>Achievements</i>	Department.

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<i>Conference</i>	
<i>Branch</i>	NORTH MISSISSIPPI
<i>Date</i>	1908
<i>Place</i>	Mound Bayou, Mississippi
<i>Original Members</i>	J. Jones. I. S. Durden; W. J. Felder; Elizabeth Byrd.
<i>Organizer</i>	Bishop E. W. Lampton
<i>Present Officers</i>	C. L. B. Marshall, President; A. Smith, Secretary.
<i>Outstanding</i>	Made special contribution to Campbell College, Jackson,
<i>Achievements</i>	Mississippi. Furnished dormitory. Contributed to purchasing fund for Administration Building at Campbell College. Senior Members, 500; Young People's Department 250.

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<i>Conference</i>	
<i>Branch</i>	NORTHWEST MISSISSIPPI
<i>Date</i>	1923
<i>Place</i>	Jonestown, Mississippi

<i>Original Members</i>	I. S. Durden; P. W. Harper; S. W. Wilson; E. T. Tribbet; S. M. Williams; C. B. Clark; Lulu Lana.
<i>Organizer</i>	Bishop W. W. Beckett
<i>Present Officers</i>	S. M. Williams, President; B. L. King, Secretary.
<i>Outstanding</i>	Branch has 52 Senior Members and 50 Young People's
<i>Achievements</i>	Department.

<i>Conference</i>	
<i>Branch</i>	NORTH LOUISIANA
<i>Date</i>	1903
<i>Place</i>	Shreveport, Louisiana
<i>Original Members</i>	J. A. Gipson; A. R. Simmons; Florence Richardson.
<i>Organizer</i>	Bishop C. S. Smith
<i>Present Officers</i>	N. B. Stinson, President; C. C. Hutchinson, Secretary.
<i>Outstanding</i>	Branch is assisting in furnishing the Episcopal Residence
<i>Achievements</i>	in New Orleans, Louisiana. 650 Senior Members; 315 Young People's Department. Contributed Christmas boxes to African children.

<i>Conference</i>	
<i>Branch</i>	LOUISIANA
<i>Date</i>	1892
<i>Place</i>	New Orleans
<i>Original Members</i>	M. A. Young; Lucindia Wade; I. E. Williams; P. G. White.
<i>Organizer</i>	Bishop H. M. Turner
<i>Present Officers</i>	C. L. Williams, President; R. A. Rogers, Secretary.
<i>Outstanding</i>	Committees visit hospitals and administer to needy.
<i>Achievements</i>	Contribute to education of children of unfortunate pastors.

## NINTH DISTRICT

<i>Bishop</i>	D. W. Nichols
<i>Conference</i>	
<i>Branch</i>	ALABAMA
<i>Date</i>	1868
<i>Place</i>	Mobile, Alabama
<i>Original Members</i>	Hanah Weaver; Julia McKenzie; Alice Pugh; Francis Presley; Anna Rembart.
<i>Organizer</i>	Bishop John M. Brown



<i>Present Officers</i>	Mahaley L. Nix, President; Emma B. Brown, Secretary.
<i>Outstanding</i>	Assist in the education of African students in A.M.E. Schools.
<i>Achievements</i>	Helps largely with the State Education Project. Senior Members 280 and 255 in Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	NORTH ALABAMA
<i>Date</i>	1878
<i>Place</i>	Florence, Alabama
<i>Original Members</i>	L. L. Craig; J. D. Mosley; C. C. Clayborne.
<i>Organizer</i>	Bishop J. P. Campbell
<i>Present Officers</i>	M. J. Orr, President; Bettie E. Derrick, Secretary.
<i>Outstanding</i>	The Conference Branch has 400 Senior Members and
<i>Achievements</i>	100 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	CENTRAL ALABAMA
<i>Date</i>	1895
<i>Place</i>	Selma, Alabama
<i>Original Members</i>	S. J. Duncan; Mehalie Calhoun; Alabama Clabourne; W. H. Mixon; Laura Davis.
<i>Organizer</i>	Bishop H. M. Turner
<i>Present Officers</i>	Malissa Taylor, President; L. G. Duncan, Secretary.
<i>Outstanding</i>	The Branch has bought and established several mission churches.
<i>Achievements</i>	Senior Members 450 and 200 in Young People's Dept.

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<i>Conference</i>	
<i>Branch</i>	EAST ALABAMA
<i>Date</i>	1893
<i>Place</i>	South Bend, Indiana
<i>Original Members</i>	G. T. Thurman; J. H. Alexander; H. H. King; H. E. Carolina; P. W. Wade; E. P. Lampton; S. P. Docter.
<i>Organizer</i>	Bishop H. M. Turner
<i>Present Officers</i>	M. E. Isaac, President; C. E. Dowdell, Secretary.
<i>Outstanding</i>	The Branch has 680 Senior Members and 340 in Young
<i>Achievements</i>	People's Department.

<i>Conference</i>	
<i>Branch</i>	SOUTH ALABAMA
<i>Date</i>	1914
<i>Place</i>	Enterprise, Alabama
<i>Organizer</i>	Bishop J. H. Jones
<i>Present Officers</i>	Irene Liptrot, President; Elberta Miles, Secretary.
<i>Outstanding</i>	The Branch has 12 Senior Members and 14 Young
<i>Achievements</i>	People's Department.

<i>Conference</i>	
<i>Branch</i>	WEST ALABAMA
<i>Place</i>	Centersville, Alabama
<i>Original Members</i>	A. C. Colhoun; L. L. Clegg.
<i>Organizer</i>	Bishop J. H. Jones
<i>Present Officers</i>	Carrie Colvin, President; Myrtle Glover, Secretary.
<i>Outstanding</i>	The Branch has made tangible contributions to Educa-
<i>Achievements</i>	tional enterprises.
	70 Senior Members and 50 Young People's Department.

### TENTH DISTRICT

<i>Bishop</i>	G. B. Young
<i>Conference</i>	
<i>Branch</i>	TEXAS
<i>Date</i>	1899
<i>Place</i>	Palestine, Texas
<i>Original Members</i>	R. D. Ward; Mrs. Amandie; M. E. Cole; Annie Taylor.
<i>Organizer</i>	Bishop M. B. Salter
<i>Present Officers</i>	R. D. Ward, President; L. L. Turner, Secretary.
<i>Outstanding</i>	Branch has 12 Senior Members.
<i>Achievements</i>	

<i>Conference</i>	
<i>Branch</i>	CENTRAL TEXAS
<i>Date</i>	1914
<i>Place</i>	Rockdale, Texas
<i>Original Members</i>	L. E. Smith; N. R. Walker; Anna House; Dora Brown; Lulu Cole; Estelle Lewis; M. A. Butler; Martha Dixon; L. M. Sewell; A. L. Taylor.
<i>Organizer</i>	Bishop C. S. Smith
<i>Present Officers</i>	L. M. Sewell, President; L. S. Jackson, Secretary.

<i>Outstanding Achievements</i>	Donated large sums to Christian education, Home and Foreign Missions and scholarship funds. Supported two students at Paul Quinn College. Contributed to Grant Memorial Church at San Antonio, Texas. No. of Senior Members 300; Young People's Department 150. Among those who have carried on the work are Mrs. M. A. Carrie, Mrs. J. B. V. Goins, the original members and others.
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<i>Conference Branch</i>	NORTHEAST TEXAS
<i>Date</i>	1896
<i>Original Members</i>	Lillian F. Thurman; Sara J. Duncan; S. C. Simmons; M. Jones; Laura Turner; J. M. Johnson; M. A. Rankin; Lucy Hurd.
<i>Organizer</i>	Bishop H. M. Turner
<i>Present Officers</i>	M. L. Peel, President; L. M. Lewis, Secretary.
<i>Outstanding Achievements</i>	Branch has 244 Senior Members and 34 in the Young People's Department.

<i>Conference Branch</i>	NORTHEAST TEXAS
<i>Date</i>	1920
<i>Place</i>	El Paso, Texas
<i>Original Members</i>	Lizzie Smith; L. C. Parker; Alice Love; Lulu Bell; M. E. Carson; Orena Killman; I. Z. Chance.
<i>Present Officers</i>	L. C. Parker, President; M. W. Chase, Secretary.
<i>Outstanding Achievements</i>	Made annual donations in money and food to Paul Quinn College. Built Parker's Chapel at Hamlin, Texas. 300 Senior Members and 200 Young People's Department.

<i>Conference Branch</i>	SOUTHWEST TEXAS
<i>Date</i>	1911
<i>Place</i>	San Antonio, Texas
<i>Original Members</i>	Susie Dibbles, L. E. Marrey; M. E. F. Frank; H. E. Bailey; C. E. Drakes; S. E. Hubert; H. W. F. Mullen.
<i>Organizer</i>	Bishop Evan Tyree
<i>Present Officers</i>	M. A. Gladney, President; G. V. Lafond, Secretary.
<i>Outstanding Achievements</i>	Other original members included E. A. Hunt, J. E. Gentry and M. A. Goodwin. Number of Senior Members 254; 75 Young People's Department.

<i>Conference</i>	
<i>Branch</i>	NORTH TEXAS
<i>Place</i>	Bonham, Texas
<i>Original Members</i>	M. A. Carr; Virgie Johnson; Lonnie Fullylove; Katie Warren; C. W. Abington.
<i>Organizer</i>	Bishop W. D. Johnson
<i>Present Officers</i>	Norine Sanders, President; V. Johnson, Secretary.
<i>Outstanding</i>	Purchased church ground for Smith Chapel A.M.E. Church, Lee Chapel, A.M.E. Church, and paid the first forty dollars on the Lucy Hughes Mission building at Garland, Texas.
<i>Achievements</i>	Among those who are carrying on the work in addition to the original members are Pearl McKee, Emma Breed, M. L. Ray, Fannie Mackey, M. Jones, M. Goens, V. Johnson. Number of Senior Members 75, and 50 Young People's Department.

<i>Conference</i>	
<i>Branch</i>	EAST TEXAS
<i>Date</i>	1921
<i>Place</i>	Jacksonville
<i>Original Members</i>	S. W. Swanson; Susan Jiles; R. E. Henry; M. E. Carr; M. A. Snowden.
<i>Organizer</i>	Bishop W. D. Johnson
<i>Present Officers</i>	L. E. B. Gillespie, President; Ella Leake, Secretary.
<i>Outstanding</i>	Contributed to the education of Miss Ntsiko and brother, of South Africa.
<i>Achievements</i>	Educated Ollie B. Townsend of East Texas Conference Branch. Raised funds for Casey Lee Carter, an orphan. Number of Senior Members 100, and 8 Young People's Department.

<i>Conference</i>	
<i>Branch</i>	MEXICO AND RIO GRANDE VALLEY
<i>Date</i>	1930
<i>Place</i>	Kingsville, Texas
<i>Original Members</i>	Mattie Horn; I. A. Ramsey; Sister Adams; Mary Walker; W. C. Bankstone; C. W. Dawson.
<i>Organizer</i>	Bishop W. S. Brooks
<i>Present Officers</i>	Lillian Miller, President; M. P. Hughes, Secretary.
<i>Outstanding</i>	Branch has 5 Senior Members and 14 Young People's
<i>Achievements</i>	Department.

## Eleventh Episcopal District



Mrs. A. E. Heath  
State President Florida Conference Branch.



Mrs. Mamie B. Bledsoe  
District President East Florida Conference Branch.



Mrs. B. E. McCormick  
District President North Orlando Conference Branch—  
District Superintendent  
Young People's Department  
Orlando Conference Branch.



Mrs. L. M. Sutton  
President East Florida Conference Branch.



Mrs. C. D. Johnson  
President Orlando Florida Conference Branch.



## ELEVENTH DISTRICT

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<i>Bishop</i>	Bishop H. Y. Tookes
<i>Conference</i>	
<i>Branch</i>	FLORIDA
<i>Date</i>	1900
<i>Place</i>	Monticello, Florida
<i>Original Members</i>	Hannah V. Herndon; Julia Morgan; Fannie Starks; Ella W. Daniels; S. S. Lane.
<i>Present Officers</i>	Hannah V. Herndon, President; Ella W. Daniels, Sec'y.
<i>Outstanding</i>	Increased fund for missionary preachers.
<i>Achievements</i>	Number of Senior Members 20.

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<i>Conference</i>	
<i>Branch</i>	EAST FLORIDA
<i>Date</i>	1896
<i>Place</i>	Lake City, Florida
<i>Original Members</i>	J. L. Brooks; M. E. Grant; Mary Carter; S. C. Baker; J. R. Blye; Carrie M. Figgs; W. D. Certain; M. P. Tookes; D. M. Baxter.
<i>Organizer</i>	Bishop M. B. Salters
<i>Present Officers</i>	L. M. Sutton, President; A. B. Williams, Secretary.
<i>Outstanding</i>	Branch has 250 Senior Members and 225 Young People's
<i>Achievements</i>	Department. Young People's Department gave six scholarships. Contributed to scholarship fund. Instrumental in influencing Mr. A. L. Lewis to donate scholarship to the student winning the oratorical contest.

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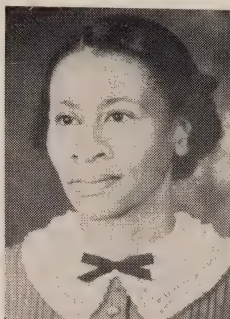
<i>Conference</i>	
<i>Branch</i>	SOUTH FLORIDA
<i>Date</i>	1928
<i>Original Members</i>	Francis Harris; Drucilla Blackwell; J. W. Williams; B. R. Fayson; M. R. Adair; M. F. Jackson.
<i>Organizer</i>	Bishop J. A. Handy
<i>Present Officers</i>	M. R. Adair, President; L. M. Jones, Secretary.
<i>Outstanding</i>	Branch donated two scholarships in 1933, one to Dorothy Higgs, Miami, Florida and the other to Roberta Kemp of Ormond, Florida.
<i>Achievements</i>	367 Senior Members and 296 Young People's Department.

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## Eleventh Episcopal District



Mrs. G. B. Gardner  
State Junior Superintendent  
of Young People's Department  
W. H. & F. Missionary  
Society.



Mrs. A. B. Williams  
Secretary East Florida Conference  
Branch.



Mrs. L. R. Randall  
Secretary Orlando Conference  
Branch.

## Twelfth Episcopal District



Mrs. Octavia H. Douglass  
Supervisor Twelfth Episcopal  
District.



Mrs. R. H. Burr  
Former Supervisor Twelfth  
Episcopal District.



Mrs. Georgia E. Riggins  
Arkansas Conference Branch  
President.



Mrs. M. J. Perry  
East Arkansas Conference  
Branch President.

<i>Conference</i>	
<i>Branch</i>	CENTRAL FLORIDA
<i>Date</i>	1901
<i>Place</i>	Ocala, Florida
<i>Original Members</i>	Lula Quartermain; F. L. E. Williams; Ella Duckett; Mrs. Larkins; J. L. Brooks.
<i>Present Officers</i>	R. M. Blye, President; H. L. Houston, Secretary.
<i>Outstanding</i>	Established the Ruth Logan scholarship fund enabling
<i>Achievements</i>	worthy girls to attend Edward Waters College. 460 Senior Members and 780 Young People's Dept.

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<i>Conference</i>	
<i>Branch</i>	WEST FLORIDA
<i>Date</i>	1928
<i>Place</i>	Pensacola, Florida
<i>Original Members</i>	Ida M. Bailey; Laura Whitehurst; Lula Walker; L. E. B. Martin.
<i>Organizer</i>	Bishop J. S. Flipper
<i>Present Officers</i>	Lula Walker, President; Ida M. Bailey, Secretary.
<i>Outstanding</i>	Established an oratorical contest scholarship fund.
<i>Achievements</i>	The Branch has 446 Senior Members and 50 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	NORTHEAST FLORIDA
<i>Date</i>	1928
<i>Place</i>	Ocala, Florida
<i>Original Members</i>	L. Dickerson; Mrs. Gary; M. B. Bledsoe; Susie Roberts; Julia Taner.
<i>Organizer</i>	Bishop J. S. Flipper
<i>Present Officers</i>	Janie E. Thompson, President; E. A. McGlocklin, Sec'y.
<i>Outstanding</i>	Raised money for mission preachers.
<i>Achievements</i>	Branch has 100 Senior Members and 5 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	ORLANDO, FLORIDA
<i>Date</i>	1934
<i>Place</i>	Sanford, Florida
<i>Original Members</i>	Mabel F. Jackson; Tessie Finkley; Alice Dates; M. E. Haywood; M. A. Board; C. H. A. Fostre; Drucilla Blacknell; Anna B. Gary; Luella Sanders; Rhoda Frazier.

<i>Organizer</i>	Bishop J. S. Flipper
<i>Present Officers</i>	C. D. Johnson, President; L. R. Randall, Secretary.
<i>Outstanding</i>	Branch supplements fund for mission preachers.
<i>Achievements</i>	In addition to the names given as original members should be added F. L. E. Williams, S. B. Alexander, M. M. Hector, E. B. Baker, G. B. Fields, Sadel Burno, C. O. Johnson, Ellen Spicer, Ethel Williams, Bernice Brown, Roxy Spiney, Florence Smith, J. W. Wardell, L. James, L. A. Williams, J. Bailey, J. Hawkins, M. E. Harris, Ruth Logan, Clara L. Martin, Annie La Fair, N. Rozier, J. W. Williams, Elizabeth Darby, E. J. Postelle, M. J. Cortell, Annie McCray, M. L. Mosley, Lillian Smith, C. H. Boger, Pearl Steele, Georgia Black, L. Arrington, Nanch Wells, J. Jenkins, Rebecca McGill, Annie Rackard, Susie Williams, Lula Mosely, Mattie McGill, Eliza Benjamin, E. A. Pickett, M. L. Jennings, C. C. Logan, B. E. McCormack, as active workers.

## TWELFTH DISTRICT

<i>Bishop</i>	G. E. Curry
<i>Conference</i>	
<i>Branch</i>	ARKANSAS
<i>Date</i>	1894
<i>Place</i>	Little Rock, Arkansas
<i>Original Members</i>	H. H. King; H. E. Carolina
<i>Organizer</i>	Bishop H. M. Turner
<i>Present Officers</i>	Georgia E. Riggins, President; Mildred Gipson, Sec'y.
<i>Outstanding</i>	Conduct Annual Seminar for Missionary training at Shorter College.
<i>Achievements</i>	Made large annual contributions to Shorter College. Helped support mission and circuit preachers with annual donations from \$190 to \$250. Contributed \$150 toward Mrs. Hughes' trip to South Africa. 329 Senior Members and 45 Young People's Department.

<i>Conference</i>	
<i>Branch</i>	WEST ARKANSAS
<i>Date</i>	1893
<i>Place</i>	Indiana
<i>Original Members</i>	G. T. Thurman; J. H. Alexander; H. H. King; H. E. Carolina; G. W. Swann; W. D. Johnson; Estella Alexander.

<i>Organizer</i>	Bishop Evans Tyree
<i>Present Officers</i>	N. O. Blanchard, President; Louise Dryver, Secretary.
<i>Outstanding</i>	Raised money for mission preachers.
<i>Achievements</i>	Contributed large sums to mission work and foreign field. 670 Senior Members and 220 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	EAST ARKANSAS
<i>Present Officers</i>	M. J. Perry, President; Oleander Thomas, Secretary.
<i>Outstanding</i>	Purchased and built a home for girls on Shorter College campus called the Annie T. Caley Home. Paid matron's salary at Shorter College for a number of years.
<i>Achievements</i>	Contributed seats to auditorium and furniture to Shorter College. 100 Senior Members; 50 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	NORTHEAST ARKANSAS
<i>Date</i>	1928
<i>Place</i>	Edmondson, Arkansas
<i>Original Members</i>	M. E. Cummings; M. I. Richard; S. A. Fowler.
<i>Organizer</i>	Bishop I. N. Ross
<i>Present Officers</i>	M. E. Cummings, President; Roberta Robinson, Sec'y.
<i>Outstanding</i>	Helped to build several mission charges. Emphasized
<i>Achievements</i>	work among young people. 242 Senior Members and 10 Young People's Dept.

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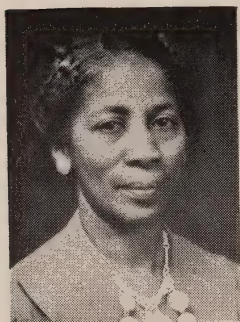
<i>Conference</i>	
<i>Branch</i>	CENTRAL OKLAHOMA
<i>Original Members</i>	Mayme E. Thompson; Laura Johnson; Annie Osborne; J. F. Morris; M. W. Austin; A. E. Hubbard.
<i>Present Officers</i>	M. E. Thompson, President; Edna E. Webb, Secretary.
<i>Outstanding</i>	Did work among American Indians. Established a church school, called Flipper-Key-Davis University.
<i>Achievements</i>	200 Senior Members and 75 Young People's Department.

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<i>Conference</i>	
<i>Branch</i>	NORTHEAST OKLAHOMA
<i>Date</i>	1908
<i>Original Members</i>	M. L. Brokins; E. O. Wiggins; J. A. Johnson; M. L. Parker.
<i>Organizer</i>	Bishop J. S. Flipper
<i>Present Officers</i>	L. D. Springs, President; Hallie Jones, Secretary.



## Thirteenth Episcopal District



Mrs. M. E. Luster  
Tennessee Conference  
Branch President.



Mrs. J. C. Pruitt  
West Tennessee Conference  
Branch President.



Mrs. Della B. Miller  
Kentucky Conference Branch  
President, Member Executive  
Board.

*Outstanding Achievements* Sent clothing and books to Africa. Donated supplies to Flipper-Davis College.  
Number of Senior Members 409 and 161 Young People's Department.

*Conference Branch* SOUTH ARKANSAS  
*Date* 1913  
*Place* Portland, Arkansas  
*Original Members* A. A. Hudson; F. A. Jones; E. J. Wheeler; M. A. Greer; Amanda Tatum.  
*Present Officers* W. D. Tolbert, President; Lillie Hadley, Secretary.  
*Outstanding Achievements* Donated scholarships to worthy students. Contributed to the upkeep of Shorter College. Assisted mission preachers and made contributions to foreign work.  
200 Senior Members.  
Among those who are carrying on the work in addition to the officers named are: Ada Veasey, Indiana Hawkins, Geneva Swinney, Katie Young; S. B. Brooks, E. G. Gilliam, C. H. Jones, Mollie Farmer, Amy Foster, Exine James and others.

*Conference Branch* OKLAHOMA  
*Place* Guthrie, Oklahoma  
*Original Members* M. Washington; C. Christburg; M. Mechem; M. Tilman; L. Mathews; L. M. Johnson.  
*Present Officers* Edna O. Wall, President; Alice Williams, Secretary.  
*Outstanding Achievements* Donated clothing to the poor children of the community.  
Contributed large sums to both Home and Foreign Missionary work.  
Number in Young People's Department, 10.

### THIRTEENTH DISTRICT

*Bishop* Bishop R. R. Wright  
*Conference Branch* TENNESSEE  
*Date* 1887  
*Original Members* Mrs. Early; James Davis; L. W. Haigler; G. L. Jackson; Mrs. Evans Tyree.  
*Organizer* Bishop J. P. Campbell  
*Present Officers* M. E. Luster, President; J. L. Perry, Secretary.

<i>Outstanding Achievements</i>	Sponsored missionary tree to acquaint members with work. Encouraged reading of missionary literature. Number of Senior Members, 120; Young People's Department 60. Others who have helped to foster the work are: C. H. Boone, J. W. Bridgeforth and other sincere Christian workers. Conducted goodwill meetings throughout state.
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<i>Conference Branch</i>	EAST TENNESSEE
<i>Date</i>	1908
<i>Place</i>	Winchester, Tennessee
<i>Original Members</i>	J. M. Brown; Mrs. Caswell; N. A. Carter; E. S. Turner; F. Penticost; M. McConnell.
<i>Organizer</i>	Bishop H. B. Parks
<i>Present Officers</i>	J. M. Brown, President; V. V. Ransom, Secretary.
<i>Outstanding Achievements</i>	Increased Missionary donations from \$58.00 to \$500.00. Senior Members 100 and 10 Young People's Department.

<i>Conference Branch</i>	WEST TENNESSEE
<i>Date</i>	1906
<i>Place</i>	Memphis, Tennessee
<i>Original Members</i>	Josie C. Pruitt; Lillie Smith; Tena Jones; Josie Flowers; Clara Cooper; Effie Williams; Melinda Sanders.
<i>Organizer</i>	Bishop B. F. Lee
<i>Present Officers</i>	Josie C. Pruitt, President; Leonora Shaw, Secretary.
<i>Outstanding Achievements</i>	Helped to pay mission preachers. Assisted local missionary work. Contributed to foreign missions and education. 250 Senior Members and 80 Young People's Department.

<i>Conference Branch</i>	KENTUCKY
<i>Date</i>	1897
<i>Place</i>	Frankfort, Kentucky
<i>Original Members</i>	P. A. Nicholas; Ida Frazier; Lizzie Davis; Jannie Hill.
<i>Organizer</i>	Bishop M. B. Salter
<i>Present Officers</i>	Della B. Miller, President; Clyde H. Bradshaw, Sec'y.
<i>Outstanding Achievements</i>	Raised large sums for Home and Foreign work. Among those who have helped to sponsor the work throughout the years are: D. M. Ross, Bell Jackson, E. J. Matney, E. Knox, A. E. Sallie, L. D. Munford,

R. David, L. Snowden, L. B. Roberson, J. E. Carter, E. T. Harris, M. French, B. D. J. Coleman, A. M. Brewer, A. E. Martin, J. E. Spillman, and other faithful workers.

653 Senior Members and 321 Young People's Dept.

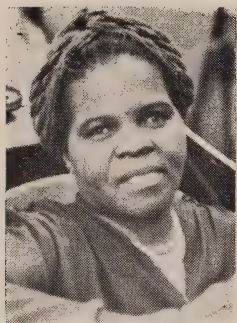
<i>Conference Branch</i>	WEST KENTUCKY
<i>Date</i>	1915
<i>Place</i>	Mayfield, Kentucky
<i>Original Members</i>	Sarah A. Laird; Margaret B. Abell; Martha J. Keys; Martha V. Webster.
<i>Organizer</i>	Bishop B. F. Lee
<i>Present Officers</i>	Dovie Nichols, President; Margaret B. Abell, Secretary.
<i>Outstanding Achievements</i>	Educated a student at Fisk (Miss Tiny Holmon). Assisted Rev. James E. Keyes in Payne Seminary. 12 Senior Members.

#### FOURTEENTH DISTRICT

<i>Bishop</i>	G. E. Curry
<i>Conference Branch</i>	SIERRA LEONE
	The Conference Branch activities in the Fourteenth Episcopal District are supervised by Mrs. Hannah M. Steady at Sierra Leone, West Africa and Mrs. Europa J. Randall at Sekondi, Gold Coast, West Africa. These ladies have supervised this work with great efficiency and have obtained fine results. They have been able to build a spiritual morale among the natives that is really praiseworthy.
<i>Outstanding Achievements</i>	The West African Conference Branches have contributed funds to the support of Mission Schools in the interior. This is in addition to the regular upkeep of the work in urban areas.

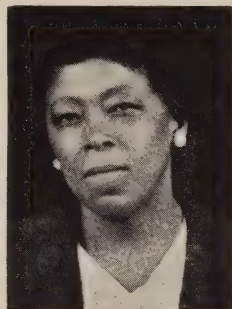
<i>Conference Branch</i>	LIBERIA
	Mrs. W. T. White and Miss Margaret Mason have projected a wonderful influence in their respective sections at Cape Palmas where Mrs. White resides and at Arthington where Miss Mason is an outstanding figure as a public school teacher and principal of the A.M.E. School.

## Fifteenth Episcopal District



Mrs. Ntombi Tantsi

President Transvaal Conference Branch, South Africa.



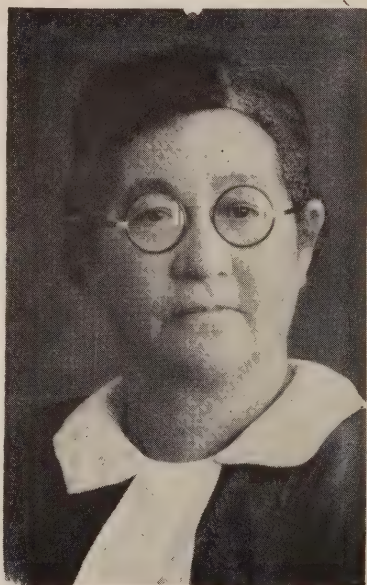
Mrs. Eva Morake

Head of the Department of Domestic Science Wilberforce Institute, South Africa



Mrs. Charlotte Manye Maxeke  
"Mother Maxeke"

Outstanding Officer and worker in South African Conference Branches until her death.



Mrs. Marie L. Demas

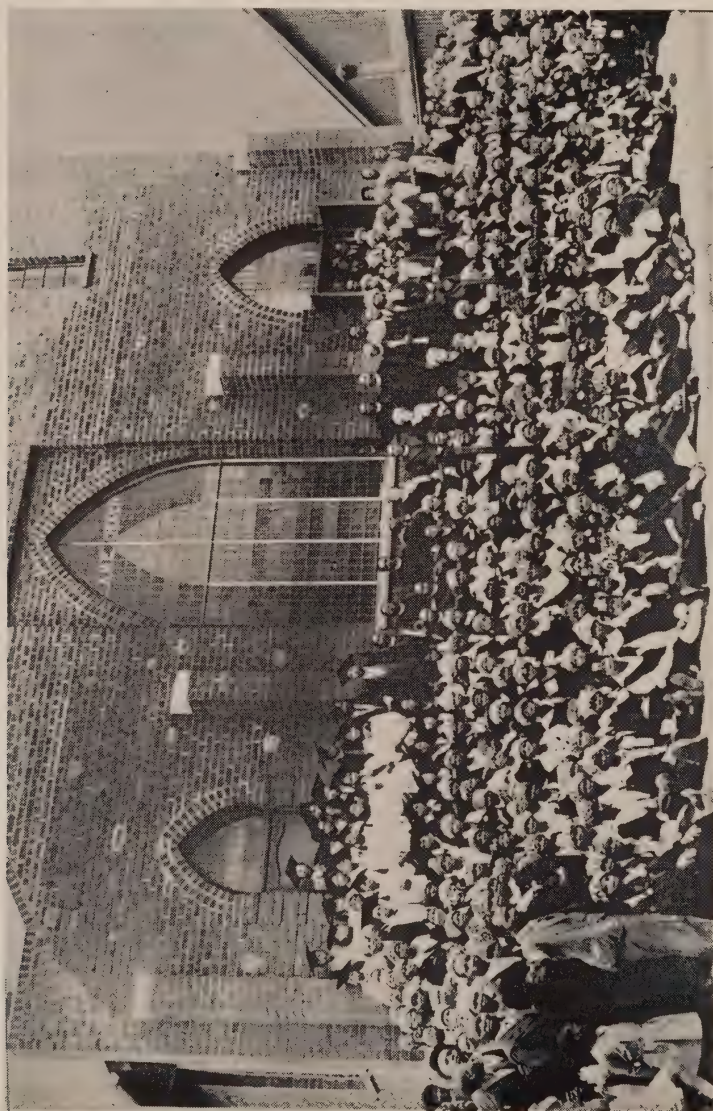
Former President Orange Free State Conference Branch. Mrs. Dumas died in the United States, July, 1941.



## FIFTEENTH DISTRICT

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<i>Bishop</i>	F. M. Reid
<i>Conference Branch</i>	Cape Colony, Transvaal, Orange Free State, Zambesi, Natal.
<i>Organizer</i>	<p>Bishop J. A. Johnson</p> <p>In South Africa each Annual Conference has its Missionary Conference Branch. These Conference Branches were organized by Bishop John Albert Johnson who was resident Bishop of the district from 1908 to 1916.</p> <p>In their early organization, the Branches were under the supervision of the Woman's Parent Mite Missionary Society where they did much constructive work. In order to divide the Missionary Conference Branches between the two Connectional Societies, in later years the South African work came under the supervision of the Woman's Home and Foreign Missionary Society.</p> <p>Through this organization the work of the Conference Branches of the Fifteenth Episcopal District has been challenging in its activity and achievement.</p>
<i>Outstanding Achievements</i>	<p>Each Branch has raised large sums of money for education and missionary enterprise. Most of the funds have been appropriated to Wilberforce Institute at Evaton. In many cases these Conference Branches have not only paralleled some of the large Conference Branches in America but have excelled them.</p> <p>Transvaal, the largest branch, raises \$2500 for education and \$2000 for missions annually.</p> <p>Other branches raise proportionate amounts.</p>



Transvaal Conference, 1938, Allen Temple A.M.E. Church, Johannesburg  
Showing Missionary Conference Branch women wearing leopard caps.

## SIXTEENTH DISTRICT

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*Bishop* A. J. Allen

*Conference**Branch* CUBA

Cuba was set apart by a Commission as was stated elsewhere in this history. The women in Cuba were formed into an organization called, "The Gems of the Antilles," as a substitute for the Conference Branch Missionary Society. These women were given this name instead of having them adopt the name of either the Woman's Parent Mite Missionary Society or the Woman's Home and Foreign Missionary Society. The Commission felt that these new peoples with their spiritual and racial concepts might find the new name more appealing to them.

*Conference**Branch*

Bahama, Windward Islands, Jamaica, Guiana, Santo Domingo.

Each Conference has its Corresponding Conference Branch Missionary Society. These Societies are flourishing under wise leadership. In most instances there are young people's departments and every effort is made to encourage and stimulate activity among the young people.

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*Conference**Branch* HAITI*Date* 1928*Organizer* Bishop S. L. Greene*Present Officers* Ethel Van Putten, President.

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*Conference*

*Branch* South America*Organizer* Bishop M. H. Davis

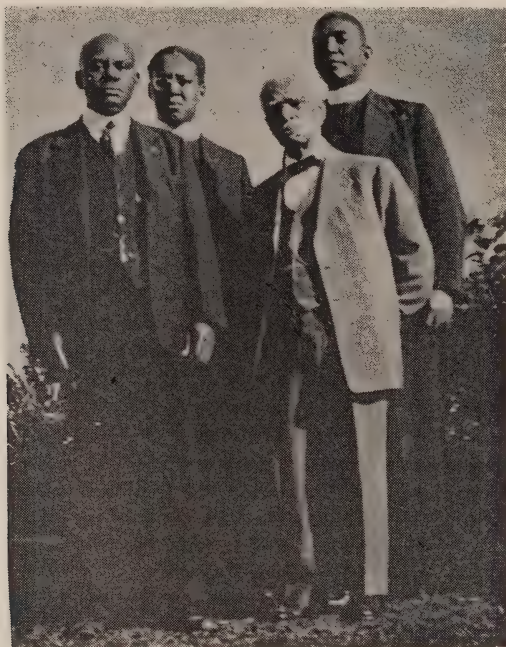
(The local Societies have been organized since 1904 and have operated individually through the Pastors and local presidents. In 1934, these local Societies were organized into a Conference Branch Society by Bishop M. H. Davis.)

*Original Members* Maude H. Talbot; E. V. Pollard; Dora Mitchell; P. Wason; Masie Talbot and others.

*Present Officers* Maude H. Talbot, President; Dora Mitchell, Rec. Sec'y.

*Outstanding Achievements* In addition to the officers, others who are carrying on the work include: J. R. S. Jeffrey, A. Morris, J. W. Weeks, J. T. Field, J. H. Clark.

Organized several auxiliary societies. Emphasized and encouraged work among young people. Contributed to local missionary work.



Dr. L. L. Berry, Rev. B. A. Galloway, Bishops W. H. Heard and D. H. Sims in Bermuda to attend Bermuda Annual Conference. (*Left to Right.*)



Bermuda Annual Conference, 1937



## Picture Highlights

Bishops' Wives of 1900



(L to R) Seated—Mesdames M. B. Salter, B. F. Lee, B. W. Arnett, W. J. Gaines, B. T. Tanner, A. Grant, James A. Handy, Standing — Mesdames L. J. Coppin, C. T. Shaffer, A. W. Wayman, W. B. Derrick, J. H. Armstrong, C. S. Smith, E. Tyree, M. M. Moore. All of these women were prominent in the Missionary Societies.



## Picture Highlights



West Africa

Bishop I. N. Ross with members of Sierra Leone Conference  
Bishop Ross served the West African Conferences from 1916-1920.



South Africa

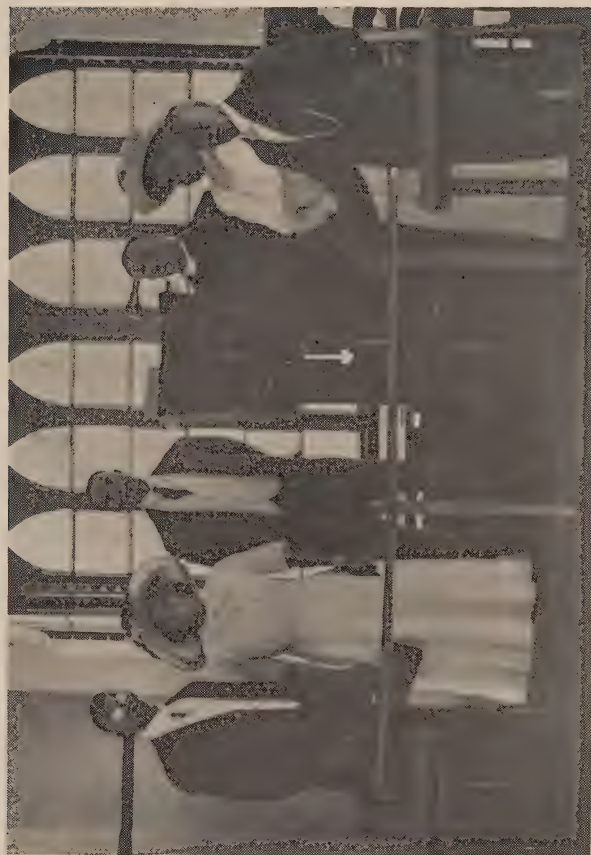
Bethel Institute, South Africa, Founded by Bishop L. J. Coppin

## Picture Highlights



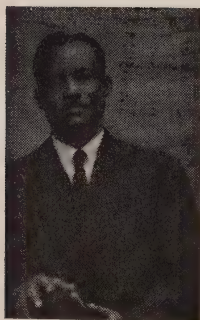
Rev. and Mrs. S. E. C. Lord

The picture was taken when Rev. and Mrs. Lord were missionaries in Kingston, Jamaica. Rev. Lord is now pastor of the A.M.E. Church in Halifax, N. S.



Dedication of New Chancel. St. Peter's A.M.E. Church. South America. Feb. 2, 1913.  
(L to R) Dr. Hymans, Mrs. A. P. Brown, Dr. Johnson, Rev. P. A. Luckie, Mrs. P. A. Luckie and Magistrate J. McF. Corry.

## Picture Highlights



Rev. W. T. White



Mrs. E. C. White

Both Rev. and Mrs. White are teachers in charge of the A.M.E. School at Harper City, Cape Palmas, West Africa.



Mrs. I. N. Ross



Mrs. J. W. Rankin

Mrs. Rankin followed the example set by her predecessor, Mrs. W. W. Beckett, who was always present to give a word of encouragement to departing missionaries and on hand to greet them when they returned.

The pictures were taken before Bishop and Mrs. Ross sailed to West Africa where they were assigned by the 1916 General Conference. Dr. John R. Rankin was Secretary of Missions at that time.



Executive Board, Virginia Conference Branch, 1935

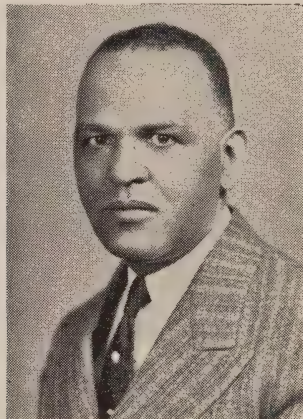


(L to R) 1st Row—Mesdames R. Arnold, N. B. Taylor, G. Roberts, S. B. Nottingham, C. B. Davis, M. N. Smith, H. T. Benjamin. (2nd Row) E. V. Walker, A. Thorpe, S. B. Bymen, L. Cotton, M. B. Young. (Back Row) A. Q. Davidson, M. J. Erver, M. P. Mackey, L. Wright, M. J. Sanders.

## Former Members of Missionary Department Staff



Mrs. Olive C. Drummond  
Chief Clerk and Assistant  
Editor of Voice of Missions  
for a number of years. Mrs.  
Drummond served under  
Secretaries Rankin and Coit.



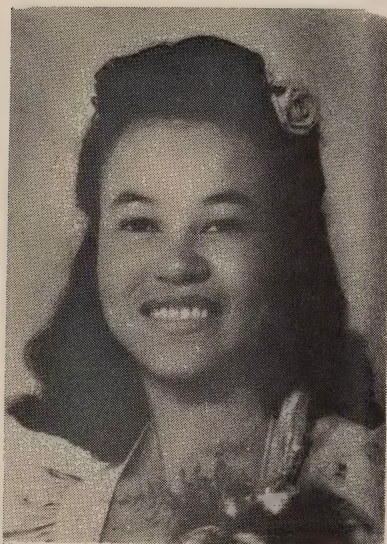
Walter F. Walker  
Co-organizer with the Rev. P. A. Luckie in giving  
us our first work in South America. Mr. Walker  
served as Associate Editor of the Voice of Mis-  
sions from 1930 to 1941.



Mrs. Gladys Berry Fisher  
Chief Clerk and book-keeper, 1934-1941.



Present Members of Missionary Department Staff



Mrs. Eleanor Berry



Miss Valleta Harper

## APPENDIX

### A Letter to Bishop Turner from the Citizens of Liberia on the Eve of his Departure, December, 1891.

(story on page seventy-three)

Rt. Reverend and Dear Sir:

We feel that it would not be fitting for you to leave our shores without our putting on record the feeling of gratification with which we have seen you among us.

Some of those who are allied to us by ties of blood, but who are divided from us by misfortunes which have crushed out of them race pride and self-respect, have from time to time come among us and left among us sad impressions of the tidings and feelings of our brethren in the United States; and taken back to them evil tidings of this little Republic, like the ten spies, filling the hearts of the people with fear and dismal foreboding, and making wider the chasm which divides the scattered children of Africa from their fatherland.

In you, however, we rejoice to meet a man of another stamp, and great as is our pleasure to greet you as an eminent theologian, a profound scholar, a true Christian, and the honored representative of a Church which has peculiar claims upon our interest and sympathy, we are yet more pleased to greet you as one whose race instincts are unimpaired, and who, seeing the weakness and shortcomings of your people, can look beyond them and perceive the elements of greatness which exist in them, and believe that God, in his wise providence is fitting them for great things.

To many of us you are personally a stranger, but to none of us are you unknown. We have heard of your battles for Africa, and the noble efforts which you have put forth to open the eyes of the descendants of Ham in the United States to their duties, responsibilities, and privileges, being such as to induce them to lend a helping hand to us in Liberia, who are, as we believe, the pioneers of that mighty host of Africa's sons whose blessed privilege it will be to break the chains of sin and ignorance with which Africa's millions are bound, and win this grand continent and its magnificent sons for Christ.

We bid you God-speed as a bishop and trust that the seed sown by you during your visit may spring up, and bear abundant fruit for Christ and for Africa; and that the small beginning which you have made may, under the fostering care of the Almighty, grow into a powerful African Church.

We bid you God-speed as a man who loves his race and trust that you may be spared to return to your people encouraged and fortified, bearing to them glad tidings of great joy, and that you may live to see some of the fruits of your labors in Africa and for Africa.

We trust that it may be our privilege to see you among us again; but should this privilege be denied us, we assure you that our hearts go with you and

our prayers shall ascend for you, as for all with whom—although separated from them by leagues of sea and land—we are co-workers striving to attain a common goal.

To those of our brethren in the United States who are, like you, lovers of Africa and their race, we beg you to convey our greetings and assure them that there is room and work for them here, and that should they come among us, they will find a hearty welcome and a home.

We beg, Rt. Rev. and Dear Sir, to subscribe ourselves your friends and servants.

*Signed by*

H. R. W. Johnson, President of Liberia.

H. W. Travis, Secretary of the Treasury.

H. A. Williams, Mayor of Monrovia.

G. W. Gibson, Rector of Trinity Episcopal Church, Monrovia.

Edward W. Blyden, D.D.

W. M. Davis, Attorney-General.

George W. Dixon, Superintendent of the Mount Montserrado Co.

C. T. O. King, Agent of the American Colonization Society and late Mayor of Monrovia.

R. A. Sherman, Brigadier-General of the Liberian Army.

J. B. Perry, Pastor of the Presbyterian Church, Monrovia.

H. W. Grimes, Ex-Attorney General.

J. B. Dennis, Merchant and Chief Mechanic.

Henry Cooper, Pastor of the Methodist Episcopal Church, Monrovia.

J. R. Cooper, Esq., Merchant at Monrovia.

J. C. Dickinson, Merchant at Monrovia.

D. Ware, Methodist Episcopal Missionary, Monrovia.

## Early Minutes of the Third District W.M.M. Convention

(continued from chapter seven)

## MORNING SESSION, JULY 6, 1894.

Opened with devotional exercises, conducted by Mrs. G. P. Offer, Rev. B. F. Watson led that beautiful hymn, "Trust and Obey." Mrs. Carson led in prayer, after which the minutes of the evening session were read and approved. At this juncture a telegram was sent to our presiding Bishop, B. W. Arnett, telling him of our sympathy for his illness. Mrs. C. P. Offer then withdrew from the Committee on Plan of Work in favor of Mrs. Viola Cabman. None of the committees being ready to report the president asked that B. F. Watson favor us with one of his beautiful selections. As Mrs. F. J. Coppin was unable to be present, Mrs. Jennie Orchard addressed the convention on the subject of "Women's Work in the Mission Field." The discussion of this subject was opened by Mrs. D. Ferguson, who told of the great work which women have done in this direction. Mrs. Lane, of Columbus, spoke of the excellent work the women are doing in that city. Mesdames Carson, Ransom and Baltimore spoke upon Bishop Tanner's words, which at this time were full of inspiration and as usual complimentary to the work which *women* can do, and the success which they can attain. A few words from Miss Rosa Dent, of Springfield, closed the discussion. Mrs. Malvina Mitchell then read an essay, "What are Christian Women Doing for the Redemption of the World." She spoke of their zealous work in every corner of the great universe, curing the ills of life as well as preparing the soul for the life to come. Mrs. Catherine Draper, Mrs. Rosa Johnson, Mrs. C. D. White, Mrs. A. Priolean and many others set forth their knowledge of the work which *woman* has done for the redemption of the world. Bishop Turner was introduced, and spoke in an appreciative manner of the magazine published by Mrs. Lida Lowry and Emma Ransom, called *Women's Light and Love for Heathen Africa*. At this juncture letters of greeting were read from Rev. W. H. Coleman, P. E., Mrs. F. J. Coppin and Mrs. Ratcliff, of Bloomington, Ind.

The convention adjourned until 2:30 p.m.

*AFTERNOON SESSION, JULY 6*

The session opened with that beautiful hymn "Showers of Blessings." Scripture reading, 72nd Psalm by Mrs. W. H. Coleman of Dayton, O. Mrs. Singleton offered up a prayer, asking God to be with us through this convention. The minutes of the morning session were read and approved. The Committee on Credentials submitted a partial report. After hearing the report of the Auditing Committee it was moved that the same be received with necessary explanations, this was carried. Mrs. Tanner, as the representative of the Parent Mite Missionary Society, addressed the convention. She gave a concise report of the work of that body and asked that this organization co-operate with it in the work for missions. "How Can we Best Organize the forces of the Church," was opened by Mrs. Louise White, of Portsmouth, O. She spoke of the need of consecration and set forth *agitation* as the best means of bringing the forces of the church together. Miss H. Q. Brown treated the above subject in an able manner; she set forth well modulated plans for the work which can be done in each Episcopal district. Miss Jessie Henderson, of Springfield, and others spoke of the work which the children are doing in their societies to assist in this great work. Bishop Turner spoke of the young men of the race and the help which they can render to the church. A motion that a Committee on Letters be appointed was carried; the committee was appointed as follows: Miss Etta Johnson, Mrs. Lane, Mrs. Priolean. The Committee on Constitution and By-Laws submitted their report; after a thorough discussion the revised constitution was adopted, first section by section, and then as a whole.

The convention then adjourned, Rev. Luke White pronouncing the benediction.

*FRIDAY EVENING SESSION, JULY 6.*

This session opened with singing led by Rev. B. F. Watson. Sister Rosa Johnson offered up a fervent prayer begging God's guidance in all of the business transactions of this convention. The Scripture was read by Mrs. Emma Ransom; duet by Madame Brock and Rev. Watson. Mrs. Collins, the president, then introduced to the convention Rev. W. H. Brown, of Allegheny, and Rev. W. J. Johnson, of Georgia. Miss H. Q. Brown then read the address of



Mrs. Bertha Cook, of Philadelphia, Pa. It was full of good advice; she expressed a desire that the ministers of the African Methodist Episcopal Church would be imbued with the missionary spirit, and told how the success of the work rests upon the pastor.—Bishop Tanner then addressed the convention. He spoke of the Women's Mite Missionary Society as the great reserve force which will help the church to do a mighty work. The choir rendered a beautiful anthem.—The address of Bishop Turner was listened to with interest, as he is known as the Missionary Bishop of the African Methodist Episcopal Church. He stated that there were 100,000,000 people waiting for the Word of God in Africa, and he asked that everybody lend a helping hand to the ladies of the Women's Mite Missionary Society to encourage them in the work. Miss Hallie Brown then spoke upon the work woman has done, and made especial mention of Ida B. Wells and her campaign against the wholesale slaughter of the Negro in the South. The choir then rendered an anthem. The collection was lifted and the convention adjourned until Saturday morning.

#### *SATURDAY MORNING, JULY 7, 1894.*

This session opened with singing led by Rev. B. F. Watson. Scripture reading, 13th chapter 1 Corinthians, by Miss Rosa Dent. Miss Jessie Henderson then asked God to pour his blessings upon the convention. The minutes of the evening session were read, and after much discussion, and the adoption of four amendments to the constitution and by-laws, the same were approved. A motion that each person who had paid her dollar last year remain members of the convention was carried. The committee on Light and Love made their report and the same was adopted. The president, Mrs. Collins, introduced to the convention Rev. Shaw, of Mt. Zion Congregational church, after which the program was taken up and Mrs. Anna Priolean read an essay on "Sierra Leone Mission; Its Origin and Present Needs." She presented its needs in a forcible manner, pledging to Bishop Arnett the assistance of the Woman's Mite Missionary Society. "The Liberian Mission, Its Origin and Needs," was presented to the convention by Mrs. Jennie Higgins; she spoke of the good that has been accomplished on this mission; but reminds us of the gigantic work which is still to be accomplished in Liberia. "West India Missions; Their Origin and Need," is the subject of a paper read

before the convention by Mrs. Lida Lowry; she pointed out what is necessary for us to do to assist them to accomplish the end toward which all of the children of the Great Redeemer are working. Mrs. Tanner opened the discussion by explaining the work of the Parent Mite Missionary Society on these Missions. Bishop Turner then spoke of the different workers now in the field. Mrs. M. Mitchell moved that Dr. Derrick be requested to compile a necessary year book from which information may be derived for the benefit of those interested in the work, and Bishop H. Turner was appointed to assist in the compilation. This motion was carried.

Bishop Turner pronounced the benediction and the convention adjourned to meet at 2:30 p.m.

#### *SATURDAY AFTERNOON, JULY 7, 1894.*

After a short praise service Mrs. J. W. Batch read the 37th Psalm, and Mrs. C. Draper led in prayer. The minutes of the morning session were read and adopted. Mrs. Collins, the president, spoke of communications received from Bishop Arnett and the president of the Woman's Mite Missionary Society of Indiana. After roll call the Committee on Plan of Work submitted their report with a small addition. The report was adopted. The Committee on Letters reported communications from several societies expressing their regret at being unable to send a delegate. A motion to receive and spread the report upon the face of the minutes was carried. A motion to hold the next convention in the Twin Cities—Pittsburg and Allegheny—was made and carried. A communication was received from Rev. W. J. Johnson regretting his inability to attend. A motion by Mrs. D. S. Bently to amend the article referring to the duties of the corresponding secretary was carried. The president appointed the following ladies on the Nominating Committee: Mrs. A. Priolean, Mrs. J. Baltimore and Mrs. Singleton. The bills for expenses were presented and motions to pay the same were carried. The report of the Nominating Committee was received and adopted.

The convention adjourned to meet at 8 o'clock.

#### *SATURDAY EVENING, JULY 7, 1894.*

The evening session opened with a short praise service conducted by Mrs. D. Ferguson. The rules were then suspended and the

officers elected by acclamation. A motion that the local societies pay the expenses of the lecturers and that they collect their fare while attending the Annual Conference was carried. Mrs. C. Draper's resolutions against the liquor traffic were adopted.

*Adjournment.*

### SUNDAY'S SESSIONS

The morning session was devoted to memorial services. Those participating were Miss H. Q. Brown, Mrs. Lucy Collins, Mrs. S. F. Mitchell and Mrs. Bently. The services closed with an excellent missionary sermon by Dr. Derrick, of New York City. After the reading of the minutes the convention adjourned to meet in July, 1895.

### REPORTS OF COMMITTEES ON RESOLUTIONS

We, your Committees on Resolutions beg leave to submit the following reports:

*Resolved*, That we, the Mite Missionary Convention assembled, do hereby extend our heartfelt sympathy and appreciation to Miss Ida B. Wells, who is so zealously laboring in England to create a healthy sentiment in regard to the unfair treatment, the lynchings, and the slayings of our people in the South.

Be it further

*Resolved*, That the women of this convention extend to the people of England their highest gratitude for the manner in which they have received and supported one of our sisters who is battling not for the race alone, but for humanity's sake. That God may protect and strengthen her until the fire kindled on old England's soil shall leap the ocean's bound and illuminate the whole new world.

WHEREAS, Recognizing that the traffic in intoxicating liquors, both in our own and foreign countries, is one of the greatest hindrances to the acceptance of the Gospel and salvation of human souls;

*Resolved*, That we, as Christian women, deem it our duty to neglect no opportunity of using our influence against this enemy of the

church and nation and especially against the extension of the sinful trade to heathen lands.

Mrs. Catherine Draper,	}	Committee.
Mrs. Louisa E. White,		
Miss Francis Riley,		
Mrs. G. W. Batch,		

### REPORT OF THE COMMITTEE ON MEMOIRS

*To the Women's Mite Convention of the Third Episcopal District:*

We, your Committee on Memoirs beg leave to submit the following report:

Since our meeting last year we have been called upon to bear the loss of bright lights from our midst. Those whose sole desire has ever been to be loyal to the trust bestowed upon them have gone from labor to reward. In our last meeting Sister Tilgman, of Allen Temple, Cincinnati, Ohio, was with us. Those who knew her best know that now she is reaping the reward of her devotedness to her Master's cause. Another brilliant light has disappeared in the beyond. Bishop T. M. D. Ward, after a life of great usefulness in his Master's service quietly entered the joy of his Lord. The committee to whom has been referred the report on Memoirs finds it to be a trying duty to record the glorious ending of the earthly career of one whom God blessed with great length of days for faithful service, Bishop Daniel Alexander Payne, who quietly laid down for a much needed rest at his beautiful home, Evergreen Cottage, Wilberforce, Ohio, last November, seemed dearer just then to the women of his district than ever before. Truly it may be said that Bishop Payne is not dead but lives in the hearts of his countrymen. Feeling that too much cannot be said concerning this sainted hero, we beg leave to submit the following set of resolutions, viz:

WHEREAS, The Lord has manifested His pleasure to receive our beloved Bishop Daniel Alexander Payne to Himself; and

WHEREAS, In his death the Women's Mite Missionary Society has lost an earnest, loving and self-sacrificing father; and

WHEREAS, We have recognized in him at all times that calm but commanding power which has given to the women of the Third Episcopal District a broader field in which to labor and a more earnest desire to send the Gospel light to the dark continent; therefore

*Resolved*, That while the women of his district have lost a leader in the death of our beloved bishop, Africa, a benefactor, his death has been precious in the sight of the Lord.

*Resolved*. That the remembrance of the last noble act of his life, that of organizing the women of his district into a more systematic band to work for the redemption of Africa, be forever cherished by the members of this organization and its auxiliaries.

*Resolved*, That we record our gratitude to God for the kind care he bestowed upon our leader through the years of his declining health, in giving him so loyal loving friends to cheer and care for him, for the grace and gifts with which he was endowed, for the spirit in which he used these gifts in the Master's work, and for the success with which these efforts were crowned.

*Resolved*, That a copy of the minutes be furnished the *Christian Recorder*, *Voice of Missions*, *Women's Light and Love*, *Voice of the People* and *Cleveland Gazette* for publication, and as a further mark of respect it is ordered that a sketch of his life be placed in our minute book. Done in session of the Women's Mite Missionary Society, July 5, 6, 7 and 8, 1894.

Mrs. Gracie P. Offer,	}	Committee
Mrs. Mary Singleton,		
Mrs. W. T. Anderson,		

## GREETINGS

To the Woman's Parent Mite Missionary Society of the African Methodist Episcopal Church, Philadelphia, Pa.: The Woman's Mite Missionary Convention of the Third Episcopal District sends greetings through their representative, Mrs. B. T. Tanner, acknowledging the receipt of their greetings with the communication from their president, Mrs. Bertha Cook.

## RESOLUTIONS OF THANKS

1. Resolutions of thanks were tendered to Bishops Turner and Tanner, and General Officers Drs. Johnson and Derrick, for their wise counsel and able addresses.

2. To Mrs. Bishop Tanner, who came from the Parent Mite



Missionary Convention, of Philadelphia, Pa., bearing friendly greetings to the Woman's Mite Missionary Convention of the Third Episcopal District.

3. To Rev. B. F. Watson, our Church Evangelist for his excellent service.

4. To the Presiding Elder and visiting ministers.

5. To Rev. R. C. Ransom, pastor of St. John's A.M.E. Church, for his hearty co-operation.

6. To the choir of St. John's A.M.E. Church for their valuable assistance.

7. To the Local Mite Missionary Society for its superior management in providing so handsomely from its own treasury for the accommodation of the delegates present.

8. To the press of the city to whom we are greatly indebted for the interest they have manifested in our work.

9. To His Honor, Mayor Blee, for his presence at the convention.

10. To our Worthy President, Mrs. L. A. Collins, the Secretaries and the citizens of Cleveland, Ohio.

Mrs. M. E. Carson,	
Miss Hallie Q. Brown,	
Mrs. D. Singleton,	Committee
Miss Annie Perkins,	
Mrs. Grace P. Offer,	

The women of the M. M. Convention of the Third Episcopal District, feel that, owing to the fact, that the work of our district has grown in such proportion in both Statistics and Finance, that a revision of our constitution and By-Laws is necessary for the further projection of the work.

Miss H. Q. Brown,	
Mrs. D. S. Bently,	} Committee
Mrs. W. T. Anderson,	

## CONSTITUTION

## ARTICLE I

This Convention shall be called "The Women's Mite Missionary Convention of the Third Episcopal District of the African Methodist Episcopal Church.

## ARTICLE II

The object shall be to aid the missionary work, both home- and foreign, in the African Methodist Episcopal Church, and for this purpose it shall receive and disburse money which shall be contributed by each society, and report the same to the Parent Mite Missionary Society. To this end it shall be the duty of this convention to see that auxiliary societies are organized in all our churches. Each auxiliary shall report to this convention at such times and to such persons as the By-Laws may direct.

## ARTICLE III.

Any woman imbued with the spirit of missions may become a member of this convention by the payment of one dollar admission, and fifty cents annually. Each member of local societies shall pay ten cents admission fee and five cents monthly. Any man in sympathy with the Women's Mite Missionary Society may become an honorary member by payment of the required fee.

## ARTICLE IV.

Each society shall report quarterly to the Corresponding Secretary, the number of financial members enrolled, and the amount of money sent to the treasurer.

## ARTICLE V.

It shall be the duty of each auxiliary to forward quarterly all funds collected to the treasurer of this convention. It shall be the duty of the treasurer to retain all money until directed by the Board of Officers of this convention as to its appropriation.

## ARTICLE VI.

There shall be a Board of Managers composed of the officers of this convention, and three other members of this convention, one from each conference to be elected annually. This board shall be empowered to transact all such business as may require attention in the intervals between the stated meetings of this convention. Seven

members of the Board of Managers shall constitute a quorum, subject to the call of the Presiding Bishop.

#### *ARTICLE VII.*

The annual meeting of the Convention shall be held not more than three days on the date and in the city appointed at the previous meeting by the Convention, at which time the officers shall report to the Convention the operations, condition and prospect of the work. And an election shall be made for officers and managers for the ensuing year.

#### *BY-LAWS*

#### *ARTICLE I.*

The President shall preside at all meetings of the Board, appoint all committees not otherwise provided for, and such other duties as are usual to the office, the presiding bishop acting as counselor.

#### *ARTICLE II.*

The Vice-President first mentioned on the roll, present, shall in the absence of the President, perform all the duties of her office.

#### *ARTICLE III.*

The Treasurer shall receive, hold, and keep an account of all money coming to the Convention, and shall disburse it as the Board of Managers shall direct. She shall report the state of the treasury at each Convention. Her annual report shall be examined by three Auditors, appointed by the Convention.

#### *ARTICLE IV.*

The recording Secretary shall keep a record of the proceedings of the Board, and give proper notice of special and stated meetings.

#### *ARTICLE V.*

It shall be the duty of the Corresponding Secretary to conduct the official correspondence of the Annual Convention. She shall also prepare the annual report of the Board of Managers. Any missionary work receiving support, in the whole or in part, from this Convention, shall report to the Corresponding Secretary.

#### *ARTICLE VI.*

All Auxiliary Societies must make quarterly reports to the

Corresponding Secretary on or before the first Tuesday in September, December, March, June, at the same time remitting all funds on hand to the Treasurer of the Convention, who shall give such securities as the Board of Managers may suggest. Receipts for money shall be sent direct to the societies and reports published through the columns of the *Recorder*.

#### ARTICLE VII.

Any manager who shall absent herself from three successive meetings of the Board without giving a reasonable excuse for her absence, shall forfeit her position, and her place may be filled.

#### ARTICLE VIII.

Notice of the annual meeting of this Convention shall be given through the *Christian Recorder*, *Voice of Missions*, *Women's Light and Love*.

A synopsis of the business to be presented in connection with whatever missionary news the Recording Secretary may have in her possession.

#### ARTICLE IX.

All the officers of this Convention shall be elected annually by ballot, and the chair shall appoint the nominating committee.

#### ARTICLE X.

Each society in a church of one hundred members or less, shall be entitled to one delegate, and an additional delegate for each one hundred members after the first hundred, as reported at the previous Annual Conference.

#### ARTICLE XI.

Any person failing to pay annual dues for one year shall forfeit her membership in the Convention.

#### ARTICLE XII.

These By-Laws may be altered or amended at any meeting of the Convention by a three-fourths vote of the members present.

*ROLL OF MEMBERS*

Mrs. A. Queen	Miss H. Q. Brown
Mrs. W. T. Anderson	Miss L. Etta Vena
Mrs. Viola Caliman	Mrs. Eliza Page
Mrs. Louisa White	Jane Morgan
Mrs. Mary Washington	Mrs. Catherine Draper
Mrs. J. Ringwood Coston	Mrs. Emma Ransom
Mrs. L. A. Collins	Mrs. C. D. White
Mrs. Jennie Higgins	Mrs. Malvina Mitchell
Mrs. J. W. Batch	Mrs. W. H. Coleman
Mrs. Lida Lowry	Mrs. Hattie Thomas
Mrs. D. S. Bently	Mrs. Gracie P. Offer
Bishop Turner	Mrs. Mary E. Singleton
Mrs. Ruth Paterson	Miss Francis Riley
Mrs. Rachel Kemper	M. L. Perkins
Mrs. Josephine Baltimore	Miss Rosa Dent
Mrs. Maria Carson	Miss Jessie B. Henderson
Mrs. A. M. Benton	Mrs. Emma Brown
Mrs. J. A. Nelson	Mrs. Helen Lane
Mrs. Annie L. Priolean	Miss Jackson
Mrs. Mary Patterson	



## HISTORY OF THE ORGANIZATION OF THE WEST VIRGINIA CONFERENCE

At the meeting of the Wheeling District Conference in the Seventeenth Session, assembled in Charleston, West Virginia, May 7th, 1907, the Presiding Elder, Rev. Dr. West, in his Annual address set forth the peculiar conditions and recommended as a necessity to the more rapid growth of our church within the bounds of West Virginia, that a separate conference be asked for. The brethren of that District Conference at once adopted a resolution selecting and endorsing Dr. West as a delegate to the ensuing General Conference to meet in Norfolk, May, 1908, with instructions to work for said separate conference. Dr. W. B. Anderson being P. E. of Pittsburg District was endorsed on same platform. On September 22, 1908, the following delegates were elected from the Pittsburg Conference to the General Conference and on motion of Rev. C. A. McGee instructed, "To petition the General Conference to constitute of the churches of West Virginia a Conference of the Connection." Rev. Drs. W. B. Anderson, D. S. Bently, C. M. Tanner, R. H. Mumry, S. P. West.

In keeping with the above instruction the following bill was prepared, presented by Dr. West and adopted with the single amendment, that Jefferson county be left attached to the Virginia Conference. This being the only bill adopted at that session of the General Conference coming from the Pittsburg Conference referring to this matter.

## BILL MAKING WEST VIRGINIA A SEPARATE MISSION- ARY CONFERENCE, ATTACHED TO THE THIRD EPISCOPAL DISTRICT

*Norfolk, Virginia, May 5, 1908.*

*To the Bishops and Members of the Twenty-third Quadrennial Session of the General Conference of the A.M.E. Church,  
Greetings:*

WHEREAS, there is in the bounds of the Pittsburg Conference, and Virginia Conference, a great Missionary district, comprising the State of West Virginia, containing 25,000 square miles, all of which belongs to the Pittsburg Conference except Jefferson county, which is in the Virginia Conference. And,

WHEREAS, there are 75,000 Negroes within this territory,

only 21,000 of them being accounted for in the Negro churches of all denominations. And,

WHEREAS, West Virginia, which stands third in the amount of coal produced by the States of the Union and has scarcely begun well to develop its great coal fields as yet. And,

WHEREAS, there are large timber lands, iron ore and numerous other natural resources to be developed, making West Virginia a place where labor will, for many years to come, be abundant, a place where homes can be made means security for the abundant support of schools and churches, which are the indispensable compliment of the best home life. And,

WHEREAS, the African Methodist Episcopal Church stands for more helpfulness to our race than any other church and is preferred in West Virginia among the better classes of our people. And,

WHEREAS, if the A.M.E. Church does not take some steps at once to lay firm hold of this work, other churches will press in and take the field from us. And,

WHEREAS, this territory can be more successfully managed and more rapidly developed by having a closer and more thorough supervision by the Bishops and Presiding Elders and the people more encouraged by the more frequent visits of these heads of the church, as well as by seeing the more direct benefits from their earnest missionary efforts. And,

WHEREAS, in this territory, most of which is only about sixteen years old as an A.M.E. Mission Field, are thirty-four preaching places with more than 1000 members, 200 probationers and 600 Sunday School scholars. And,

WHEREAS, this African Methodist army has, in its Quarterly Conferences, as well as in the last two District Conferences, unitedly prayed for a separate Conference. And,

WHEREAS, the Pittsburg Annual Conference, did unanimously favor the setting apart of West Virginia as a separate Annual Conference. Therefore be it,

*Resolved*, that this General Conference of the African Methodist Episcopal Church in its twenty-third Session assembled, set apart the State of West Virginia, including the whole of the State, as a separate Missionary Annual Conference to be attached to the

Third Episcopal District, and to be under the supervision of the Bishop assigned to that district from time to time.

Respectfully submitted,  
S. P. West, Presiding Elder  
of West Virginia District.

Pursuant of the order of General Conference, Bishop W. B. Derrick, D.D., LL.D., called the West Virginia Conference for organization, Saturday, October 17, 1908, at 3 P.M., at the seat of the Pittsburg Annual Conference in Wheeling, West Virginia, on the 4th day of the Forty-first Annual Session and the following appropriate program of separation and Organization was rendered:

### ORGANIZATION OF WEST VIRGINIA CONFERENCE

When the hour for the separation of the Conference came, Bishop Derrick in robe and with gavel in hand proceeded to direct the following solemn and impressive program.

Rev. D. S. Bentley, D.D., lined Hymn No. 296, "And Let These Bodies Part." Dr. W. S. Lowrey invoked the divine blessing upon the proceedings and upon the brethren who are to go forth from the body of the Pittsburg Conference into the new organization and the future. The spirit's Presence was greatly realized as the choir chanted "Jesus, Lover of My Soul." The Bishop followed with a solemn and earnest charge to the brethren in which he said, "Brethren, although we are now to separate as an organization, we shall still remain united in mind and heart and purpose. Our separation thus is but essential to the accomplishment of a common purpose. Go forth as heralds of the Cross of Jesus and take His name and spirit with you as a shield from every snare."

Dr. W. B. Anderson arose and spoke as follows: "Bishop and Conference: Several years ago the fact was generally conceived that the territorial expansion of the Pittsburg Conference and the wonderful possibilities of church growth in the state of West Virginia demanded in the interest of economy and the conservation of forces a division of the organization. Our situation was duly stated before the late General Conferences in session at Norfolk, Virginia, and warrant was given the Pittsburg Conference to organize of the ministry in West Virginia, a conference to be known as the West Virginia Conference. In the execution of that warrant I move that we,

in Conference assembled, do now proceed to separate in accordance with the said warrant of the General Conference."

Rev. C. A. McGee seconded the motion. In doing so he spoke feelingly, of other separations he had experienced, for instance, the cruel separation of mother and child by the terrible institution of slavery. "But unlike this," said he, "the separation of the ministry to form the West Virginia Conference is destined to be the most beneficial and praiseworthy act for this section of the Church that has been authorized by the General Conference in many years."

The good-bye on behalf of the West Virginia ministry was spoken by Dr. S. P. West. "The happiest moments in our lives," said he, "are sometimes the saddest. I conceived this to be the proper course to pursue several years ago and drew the plan for the separation and presented it at the General Conference. Yet the thought of separation is painful. We have worked heart and hand for many years but now we must say good-bye. It is better so. "God bless you, and pray for us."

Rev. J. W. Jeffries, D.D., responded heartily to the good-bye on behalf of the ministry of the parent body. "This is the natural outcome of our marvelous growth," said he. "The family has outgrown its abiding place, spreading out over the state lines and throughout the broad and wealthy domain of West Virginia. This state ministry has now become the daughter of the Pittsburg Conference of full age, and must be married off. We give you over to the tender mercies of the bridegroom. Go in the name of the Lord and may His blessings attend you." Rev. J. W. Riley spoke of his early history in connection with the Church in West Virginia.

Bishop Derrick then asked the brethren who had served the Church in West Virginia during the past year to stand. Dr. West read the list of stations, circuits and missions to be supplied by the new Conference, the Bishop stating that there would be two presiding Elder districts—the Wheeling and the Clarksburg. The motion of Dr. Anderson previously recorded, was then stated by the Bishop and unanimously carried. Immediately the members of Conference stood, and all joined in singing, "Take the Name of Jesus With You."

Rev. G. G. Skinner ended the service of separation with a parting prayer, invoking a benediction from heaven upon the parting

brethren, and the Bishop declared that the plan of a West Virginia Conference of the A.M.E. Church consummated amid surroundings auspicious and inspiring.

After the rendition of the program the following organization was effected and officers elected:

Chief secretary .....	Rev. S. P. West, D.D.
Book steward .....	Rev. R. R. Downs, D.D.
Treasurer .....	Rev. J. L. Griffith.

Dr. West selected as his assistant secretaries, Rev. W. E. Walker, B.D. and A. J. Smoot.

By common consent it was agreed to let the officers of the W.M.M. Society elected at District Conference of the Wheeling District which met in Buckhannon, April 9th, 1908, remain as the officers of the Conference branch together with the lecturer appointed by the Pittsburg Conference branch till after the next Annual Convention of the Pittsburg Conference branch and then meet for reorganization.

The officers of the West Virginia Conference branch, W.M.M. Society are therefore as follows:

President .....	Mrs. Grace Bigelow, Clarksburg, W. Va.
Vice-President .....	Mrs. Minnie Samuels, Charleston, W. Va.
Recording Secretary .....	Mrs. Bessie Henderson, 1239 Bane St., Charleston, W. Va.
Corresponding Secretary .....	Mrs. Carry Hatcher, Parkersburg, W. Va.
Treasurer .....	Mrs. Lula Davis, Buckhannon, W. Va.
Lecturer .....	Mrs. Minnie Samuels, Charleston, W. Va.
Assistant Treasurer .....	Miss Ingie Taylor, Buckhannon, W. Va.

#### LIST OF APPOINTMENTS CLARKSBURG DISTRICT

Rev. J. Harris Accooe, D.D., Presiding Elder

1. Clarksburg Station ..... Rev. S. P. West, D.D.
2. Morgantown Station ..... Rev. Sandy Christian
3. Buckhannon Station ..... Rev. Owen T. Davis
4. Weston Station ..... Rev. J. L. Griffith
5. Sutton Station ..... Rev. A. M. Gooden
6. Keyser Mission .....



7. Elkins Circuit .....	Rev. S. C. Honesty
8. Meriden Circuit .....	Rev. A. J. Smoot
9. Petersburg Circuit .....	Rev. S. F. Boston

## PRESIDING ELDER'S REPORT WHEELING DISTRICT

*To the Bishops and Members of the Pittsburg Conference,*  
Greeting:

In the fear of God and in the discharge of an official duty we come to make this our Second Annual Report of the work of the Wheeling District.

We have traveled constantly in the active, earnest and prayerful prosecution of the work and whether we have been under God able to accomplish much or little we have done the best we could to push along all departments of our work.

## ANNUAL MEETINGS *District Conference*

Our District Conference was held in Buckhannon, April 7, 8, and 9. It was attended by the ministers of the district with but four exceptions, was a lively, up-to date, helpful meeting and the enthusiasm kindled was of the highest type and has proven helpful throughout the year. Especially did the brethren express themselves as glad that they were to be given control of the District as an Annual Conference, seeing in it, as they expressed it, the brightest hope for rapid development of the work in West Virginia.

### *Women's District Mite Convention*

At the sitting of the District Conference last year we called the women of our District to meet and organize a District Women's Mite Mission Convention. They came, in goodly numbers and fully prepared to meet the demands upon them, intellectually, socially and spiritually, and we organized them, electing Miss Grace Grayson of Clarksburg, President; Miss Bessie Taylor of Charleston, Corresponding Secretary; Mrs. Sophia Spencer of Charleston, Treasurer. The papers read at that first meeting in Charleston, the topics discussed and the ability to manage their own meeting was a surprise and a delight to all.

This year the Women's District meeting met us in Buckhannon, a completed organization, all officers present except Treasurer. This meeting proved, as did the first one, a great success and source of inspiration to all present and greatly blessed the work of the whole District Conference. Whatever else we may or may not have in the bounds of the West Virginia Conference, we do have among the 300 school teachers and other consecrated women, a class of splendidly competent and willing, helpful workers.

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*H. B. Parks*
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- Historical Lights of Liberia — *E. J. Yancy*
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Ernest Hocking, Chairman*
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\* Periodical

# PRESENT MISSIONARY WORKERS IN THE FOREIGN FIELD

## WEST AFRICA

- SIERRA LEONE:** Rev. H. M. Steady, Rev. I. E. C. Steady, Rev. G. A. John, Rev. S. D. Friday, Rev. T. H. S. King, Rev. M. D. Lucas, Rev. W. G. B. Morgan, Rev. G. M. Joseph. Sisters Hannah B. Steady, Florence A. John, Irene C. Chinsman, D. W. Friday, Lucinda King, Lucetta Joseph, Agnes E. Steady, Rebecca During, Marian Morgan, Constance A. Horton, Moro Jones, Isata Hunter Williams, Emily Fatu Kinch.  
(All the above-named workers can be reached at Headquarters, 13 Soldier St. Freetown, Sierra Leone, West Africa.)
- LIBERIA:** Monrovia District—J. L. Miller, G. T. Wilson, P. A. Hope, J. A. Q. Pappoe, A. J. Slight, J. W. Clarke, H. W. Davis, S. N. Milton, J. A. W. Walker, J. F. B. Coleman, Father Banks, Reginald C. Hurley. School Teacher and Location—Miss Margaret Mason, Arthington.  
Grand Bassa District — Revs. W. D. Crawford, J. E. Holt, M. H. Jinlack, S. A. Gabbidon, S. W. Edwards, Bros. Z. B. Washington, Neah, Joe Johnson, John Johnson, John Akins, Wroo Manly, Just Time Russell, Henry Kar-dor, R. G. Hill, Kpuah Watson, Nar-dor, Beer-deah.  
School Teacher and Location—Miss Laura Prout, Buchanan City. D. L. Payne, Dor-Zon.  
Cape Palmas District — Revs. W. T. White, J. W. Sackey, D. A. Franklin, Bros. R. W. Watkins, S. C. Johnson, John Moore, J. B. Peters.  
School Teachers and Locations—W. T. White, Harper City, C. Palmas; Mrs. E. C. White, Harper City, C. Palmas; E. A. E. Young, Gedeboo, Interior; C. L. Davis, Gedeboo, Interior.
- GOLD COAST:** Rev. J. P. B. Richards, Rev. A. B. Moie, Rev. S. B. A. Campbell, Rev. J. Bart Plange, Rev. Ralph S. Wright, Rev. A. Wure, Rev. C. Wesley, Rev. J. B. Eshun.
- NIGERIA:** Rev. E. A. Hanshaw, Rev. Green Davis, Rev. A. Fagbaye, Rev. Ewa Ikoroky.

## THE WEST INDIES and SOUTH AMERICA

- REV. S. M. JONES, 2 Beckford Street, Kingston, Jamaica  
REV. I. C. TROUTH, 10 E. Race Course, Allman Town, Jamaica  
REV. A. H. SMIKLE, Trinity Ville, P. O. St. Thomas, Ja.  
REV. J. H. DALEY, Cavaliers, P. O. St. Andrew, Ja.  
REV. GEORGE MEAD, Stony Hill, P. O. St. Andrew, Ja.  
REV. T. L. M. SPENCER, Spring Garden, P. O. St. Thomas, Ja.  
REV. F. A. ROBINSON, Maggoty P. O., Jamaica  
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REV. E. B. HINDS, May Pen P. O., Jamaica  
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MRS. ETHEL VAN PUTTEN, Eglise St. Paul, Port-au-Prince  
REV. FRITZ BAYARD, Eglise St. Paul A.M.E., Port-au-Prince  
REV. J. R. PHYFER, San Pedro Macoris, Santo Domingo  
REV. NEHEMIAH WILLMORE, Calle Arzobispo Marino No. 2  
Ciudad Trujillo, D. R.  
REV. D. S. WILLIAMS, Christiansted, Virgin Islands

## PRESENT MISSIONARY WORKERS IN THE FOREIGN FIELD

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